

# THE SPIRIT OF MISSIONS.

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## ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS.

—The Board, failing of a quorum on the stated day, October 13th, met by adjournment on the 19th, when the following elected members were present: The Right Rev. Drs. Doane (Vice-President, in the chair), Scarborough, Peterkin, Starkey, and Vincent; the Rev. Drs. Hoffman, Shipman, Huntington, and Applegate, the Rev. Mr. Brewster, and the Rev. Dr. Christian; and Messrs. Chauncey, and Goodwin. The Right Rev. Drs. Seymour and Johnston, of the *ex-officio* members, were also present. The Treasurer was prevented from attendance by reason of an engagement in Pittsburgh, and communicating with the Board in writing, in the course of his letter said:

“The reports of the work of the year have been most carefully made and are now in the hands of the printer for presentation to the Missionary Council. I have gone over the statement of the accounts with as much care as I could exercise in the matter, and desire to express my appreciation of the very careful and painstaking manner in which the details of the office are carried out.”

—The auditing committee reported that for the proper fulfilment of their duties they had secured the services of a competent and reliable accountant, who certified that he had examined the accounts of the Treasurer for the past fiscal year, compared the same with the vouchers, and found them to be correct.

—Mr. A. E. Tillinghast, secretary of the convocation of the eastern deanery of South Dakota, forwarded a minute adopted by that body on the 25th of September, as follows:

“That we, the Bishop of South Dakota, the clergy, and lay delegates of the eastern deanery of South Dakota, assembled in annual convocation, desire to record our grateful recognition of the painstaking services of the Bishops, Presbyters, and laymen who compose the Board of Managers of the General Board of Missions, and give so much time and thought for the welfare of all our missionary jurisdictions. And further, we beg to assure them of our prayerful remembrance at the noontide hour of mission prayer.”

—Letters were received from eleven Bishops having Domestic missionary work under their jurisdiction, with regard to appointments of missionaries, etc., and favorable action was taken in cases where it was required.

—A joint letter from the Right Rev. Dr. Graves and the Rev. Mr. Partridge was presented, calling for the immediate appropriation of \$1,153 United States gold, being the cost in excess of funds in hand for the repairs to the Church of the Nativity, Wuchang, China, after the cyclone of last year. The sum was so appropriated, and the General Secretary was requested to make an urgent appeal to the Church for the contribution of this amount in order that it might not be necessary to use money which cannot be spared from the current work. It is hoped that there may be a prompt response.

—The Right Rev. Dr. Peterkin, chairman of the Standing Committee on Ways and Means, submitted in final form the report of that committee, which was published in the July number of THE SPIRIT OF MISSIONS. Whereupon it was by

resolution referred to the Bishop of West Virginia, that he might present it to the Missionary Council with request for discussion of the subject by that body.

—The Bishop of Haiti, who has not been in this country since 1875, was presented to the Board. He spoke a few appreciative words. The Bishop will attend the Missionary Council in Cincinnati, and expects to return to Haiti on November 7th.

## THE MISSIONARY COUNCIL OF 1896.

*(Editorial Correspondence.)*

THE Sunday preceding the Missionary Council has been marked by great interest on the part of the people of Cincinnati and vicinity. It is evident that every preparation for entertaining the Council has been made with thoroughness, and that the Council will be entertained with genuine and generous hospitality. The people have opened their homes to give a cordial welcome to the members of the Council and to the members of the Woman's Auxiliary.

The pulpits on Sunday morning were filled by visiting Bishops and clergy, and the large congregations showed a willingness to be interested in the missionary work of the Church. The evening services at the different churches gave place to the general missionary meetings, which were appointed to be held in Christ Church and St. Paul's, and all the congregations were invited to attend those meetings. Both the churches were filled, and addresses were made by Bishop Gray, of Southern Florida; Bishop Holly, of Haiti; Bishop Wells, of Spokane; the Rev. E. H. Edson, of Alaska; the Rev. J. C. Ambler, of Japan; the Rev. Edward Ashley, of South Dakota; the Rev. W. H. Lewis, of Connecticut, and the Rev. Mr. Kimber. Bishop Vincent, of Southern Ohio, presided at the meeting in St. Paul's Church, and the Rev. R. A. Gibson, rector, presided at the meeting in Christ Church.

At Christ Church, on Sunday afternoon, there was gathered a vast concourse of children from the several Sunday-schools. The music, which was very hearty and inspiring, was led by a children's choir. Mrs. Butler, of Mauch Chunk, Pennsylvania, sang as a solo, "Tell it out among the heathen that the Lord is King." The Bishop-coadjutor of the diocese presided, the rector taking the brief service. The addresses were short, spirited, and very much to the point, the children's interest never flagging. The speakers were the Rev. Dr. Carroll M. Davis, of Missouri; Mr. William R. Butler, of Central Pennsylvania, and the Rev. William H. Lewis, of Connecticut. The analogy between the life of the soldier and the Christian ran through the whole of the speaking. At the close of the meeting the Rev. Dr. Gibson, rector, called upon the Secretaries of the Board to say a few words, which they did. No more successful children's mass meeting has ever been held, and its influence upon those present must be lasting.

On Monday evening a large meeting was held in Christ Church in the interest of the American Church Building Fund Commission, and was addressed by Bishop Dudley, of Kentucky, Bishop Wells, of Spokane, and Bishop Brooke, of Oklahoma and the Indian Territory, Bishop Vincent presiding.

The members of the Council and the clergy of the neighborhood are arriving in large numbers in readiness for the opening of the Council on Tuesday



morning. There is every reason to anticipate an earnest meeting of the Council and, notwithstanding the absorbing political excitement, there is good promise of a large attendance throughout the week.

WM. S. LANGFORD.

CINCINNATI, OHIO, October 26th.

### ELECTION OF A MISSIONARY BISHOP OF DULUTH.

THE following communication has been received from the secretary of the House of Bishops:

The House of Bishops, in session at the Church Missions House, October 20th and 21st, voted that the matter of the election of a Bishop for the Missionary District of Asheville be postponed;

And the House elected the Rev. John D. Morrison, D.D., LL.D., a Presbyterian of the Diocese of Albany, to be Bishop of the Missionary District of Duluth.

Dr. Morrison was born in Canada and educated at Magill College by which, upon examination, he was awarded the degree of Doctor of Laws. He is a vigorous thinker, writer, and worker. As rector of St. John's Church, Ogdensburgh, New York, in the Diocese of Albany, and as archdeacon of the Ogdensburgh archdeaconry, he has manifested a high order of administrative capacity and has personally endeared himself to the people throughout that region, as well as in the whole Diocese of Albany, from which he has twice been elected a deputy to the General Convention.

### FAREWELL SERVICE FOR MISSIONARIES TO CHINA.

A SERVICE of farewell to the Rev. G. F. Mosher, and his sister, Miss G. B. Mosher, who were about to leave for China, was held in the Chapel of the Church Missions House, on the morning of Monday, October 5th. The Holy Communion was celebrated by Bishop Dudley, assisted by the Rev. Dr. Langford, and a very interesting address was made by the Rev. Dr. William R. Huntington. Dr. Huntington said:

The occasion which has called us together this morning is and will be remembered as being a peculiarly beautiful incident in the history of Christian missions. I suppose it has happened before—it must have happened in the long course of the Christian centuries—that a brother and a sister have gone out hand-in-hand to distant lands to carry Christ's message, but it cannot have been a frequent incident in missionary history; personally I recall no parallel case. The annals of literary life, it is true, are not without illustrations of this kind of co-operation. We all remember, for example, William Wordsworth and his sister Dorothy, and how they helped each other; then there were Charles and Mary Lamb, William and Mary Howitt, Maurice and Eugénie de Guérin, and Ernest and Henriette Renan, but these are illustrations drawn from secular life and belong in the territory of literature and scholarship. In the present instance the ground of sympathy lies deeper, for the interest which these two have in common is no merely literary or scholastic one, rather it is fealty and devotion and loyalty to a common Lord.

I owe the privilege of addressing you at this time to the accident of my happening to hold the post of warden of the New York Training-school for Deaconesses. One of the two who are now going forth to a mission in a distant land is a deacon-



ess; she was made such by the laying on of the Bishop's hands in the house of God yesterday morning. It is a gratification to know that the field of Foreign Missions is to have in it a representative of this order. The Diaconate is one. This brother and sister are sharers of a common calling. *Diakonos* and *diakonissa* are but the masculine and feminine of the same word. We think of the Diaconate as the "inferior" order of the Ministry, but what says Christ? "I am among you as one that serveth"—literally, "I am among you as your Deacon." Yes, that was the kind of ministry Jesus Christ came to execute, and the representatives of Christ, whether at home or in foreign lands, must seek to be like Him in this thing. My friends, the present is not an occasion for condolence at all. God forbid that I should disparage or belittle the self-sacrifice and the self-denial of those who are willing to cross the great and wide sea on missionary errands; but we must remember that from other motives men and women are doing this thing every day. It is the fashion to-day to circumnavigate the globe. Years ago it was the fashion to make "the grand tour," that is to say, to travel around the continent of Europe. To-day the grand tour must take in the earth. Well, which is better, to go to the East merely to bring back a few curios and photographs, or to go to the East to carry something, and that something the very most precious thing there is? Which errand has the greater dignity, the going for the sake of what one can get, or the going for the sake of what one can give? Then again, in diplomatic life how eager people are to secure appointments to these distant posts! Diplomacy borrows its very epithets and titles from the Christian Church. We speak of the "mission" to London, of our ambassador to France, of our minister to Switzerland; but are not these humble missionaries ambassadors of the King of kings? Are not they going out as ministers to represent His everlasting rule?

I wonder if any of you happen to know of a missionary in China by the name of Gilbert Reid; for his case illustrates just what I am saying, by showing how possible it is for Christian work, even from the civic point of view, to take rank alongside of the achievements of statesmanship. Gilbert Reid is a Presbyterian clergyman, distinguished as having written one of the ablest arguments in favor of Episcopacy that has ever seen the light. He separated himself from the organized missionary society to which he had been originally attached, because he felt that he had a peculiar gift and calling. He established a "literary bureau" for the issuing in the Chinese language of valuable information for the benefit of the educated and cultivated classes, and by his tact and address has so ingratiated himself with the leading men of China that to-day he is one of the powers in that empire. In fact I read in a newspaper the other day that one of the foreign diplomats in China, a Frenchman, I believe, threatened to do something dreadful (resign, I think it was), unless something were to be done to check the growing influence in court circles of this same Gilbert Reid. Is it not evident that there are two ambassadorships, and that the ambassadorship which is exercised in the Church of God may show itself as powerful as any that is exercised in the state?

Instead, therefore, of condoling, I congratulate you, my young friends, I felicitate you, and I am sure that all who are here present will join me in doing so. You leave us to go to one of the most interesting portions of the earth's surface; interesting always, but never one-half so interesting as now. Never through all the long ages has there been a year more momentous in the history of the East than this year. China is opening to the influences of the West. Marvellous things are happening before our eyes. How suggestive, for example, the interview that took place in this city only the other day, between the viceroy of China and representatives of the various missionary boards of the United States. You have all read of that significant gathering. It was most instructive to see the statesman who had had the very



best of all opportunities to observe the practical workings of Christian missions in the Chinese Empire bear testimony to what had been accomplished.

You go, dear friends, as light-bearers. The viceroy said that, so far as he could see, the difference between the religion of his country and the religion of our country was that we held the Golden Rule in the positive form while China held it in the negative form. Christ taught that men should do unto others as they would have others do unto them, while Confucius taught that men should not do unto others what they would not have others do unto them. That is just it; China's religion is in the negative from first to last. The Christian religion is a positive thing; it is the revelation of the great I AM. So then, you go to carry a truth which is positive, definite, affirmative, and you carry not only light—what is better still, you carry life. Here is a fundamental distinction between the religions of the East and the religion of the Christian Church. You carry life, for you carry Christ. The Confucian scheme makes morals the whole of religion; the Christian makes religion to be morals plus something infinitely more precious, even life.

One of the most eminent lawyers of this city said to me the other day in a casual conversation: "If you ministers can only persuade the men of this country that there is a future life you can do anything you please with them. It is not that they actually deny it, but that they only half believe it. Persuade them of it and they will follow you anywhere, give you anything you want."

Dear friends, you go to carry life. That is the significance of this solemn service in which we are now engaged. What is this Sacrament of the Holy Communion of the Body and Blood of Christ if it be not a witness to the need in which the soul stands of nourishment? It is because we are hungry and thirsty that we approach that holy table, expecting there to find our hunger satisfied and our thirst quenched. That is what Asia wants. That is what Europe wants. This is what the world wants.

Brother and sister, I congratulate you. Let there be no lamentation this morning, but only joy. Go to your high task with a glad heart, and remember the "crown of glory that fadeth not away."

## THE WOMAN'S AUXILIARY.

THE Woman's Auxiliary now looks back upon twenty-five years of continuous and blessed service as an aid to the Board of Missions. How would the Board have gotten along without it? Who can measure the extent of its influence? What tongue can tell of the unnumbered instances in which it has carried cheer into the homes of the missionaries? Its praise is in all our missions in this land and far away beyond the seas. Its helpful gifts, its gentle ministrations, its kindly interest, its messages of love and sympathy, have reached to the remotest parts, and have been received with grateful, more than grateful, welcome. Statistics may astonish us with the amount of money that has been contributed through this channel, the number of boxes of supplies that have gone forth to supplement the stipends of the missionaries, and the direct fruits of its influence in encouraging the formation of helpful associations of one kind or another, some of which have adapted its very title of the Woman's Auxiliary to this or that work of charity, yet not connected with the organization from which it took its impulse and its name. But these summaries of statistics cannot tell the story of the real power of an organization which, begun in faith and prayer, has continued to seek only that it might in larger measure and in

more comprehensive ways be the means of bringing the help of God through the agency of women down into the life of the world, and make the Church quicker and keener in its offices of loving service.

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### AFTER ELECTION.

JUST as soon as the national election is over the thoughts of the people should turn with renewed devotion to the work of the Church. Our missions have not been permitted to suffer even during the unusual anxieties through which the country has been passing the last few months; but when the anxiety is at an end then we should have such a grateful outpouring as will be felt in the speedy supply of the missionary treasury, sending encouragement into all the channels of our work for God's glory. Let restored confidence manifest itself in this way. Let thanksgiving take the form of generous tokens to help forward the work of truth and righteousness. Let love flow in gifts of money to speed the Gospel on its way.

We cannot hope for much generosity until the election is over, but we do hope for it in large measure then. We ask that at once collections be taken in churches, and that individuals will make significant gifts, so that at the beginning of this fiscal year it may be different with us from what it has been in the past few years, and that we may receive such assurances as will enable us to go forward with confidence.

The appropriations have been made only to December 1st. Enable the Board to extend them to the end of the year, September next, without the harrowing dread of a deficiency.

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### ENCOURAGEMENTS.

WE should be remiss if we did not call upon all our Churchpeople to rejoice and give thanks at the tokens of God's mercies during the past year. The financial strain in the business world has caused anxiety in regard to the support of all charitable and missionary work. The necessary curtailment of our work was threatened by the lack of money, and the prospect of having to deduct from the meagre support of the missionaries was distressing to contemplate. Yet there seemed to be no help for it, and a reduction was determined upon for the new year, reaching to every part of our Domestic and Foreign Missions. The help came, however, through many and generous contributions, so that the treasury of the Board was supplied with sufficient money to meet its obligations and close the year without debt. The cloud was lifted, the Board restored its appropriations in great part, and with thankfulness has entered upon the new year, trusting that more prosperous times, near at hand, will be fruitful in more bountiful giving, so that the work may be sustained without anxiety.

It is only just in considering our encouragements to compare our condition with that of other societies doing similar work. Like ourselves, they have felt the stress of the times, and many of them have been forced to reduce their appropriations because of debts more or less heavy and embarrassing. In no instance has one of our missionaries been required to wait for his money. The Treasurer has raised the needed amount upon the credit of the Society until



sufficient contributions were received, and we enter upon a new year owing no man anything.

It is also to be noted that a larger number of parishes have contributed during this year than in any preceding year, and while it is just to remark that every congregation and every person connected with the Church should contribute annually to the support of Domestic and Foreign Missions, yet a comparison with the past will show that there has been a steady growth in the number of contributing congregations through all the years. The number of congregations contributing to Domestic Missions had grown in 1870 to 975; in 1880, to 1,428; in 1890, to 2,487; in 1895, to 3,314, and this year to 3,531; while the whole number contributing to either Domestic or Foreign Missions or both reached its highest point this year at 3,705. The sum of the contributions, which had never before been so large as in the year 1886, when they were for Domestic Missions \$165,140.59 and for Foreign Missions \$137,982.82, is this year for Domestic Missions \$246,814.89, and for Foreign Missions, \$177,954.66. If we look still further back to the year 1870 we find that there has been a nearly three-fold increase this year as compared with twenty-six years ago.

These facts, which are all encouraging in a very high degree, should fill our hearts with gratitude and cheer us to go forward trying to do better and better.

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### WORK FOR EVERY ONE TO DO.

THE Gospel of the Kingdom is to be preached everywhere. The invitation is to all people, not only in the great centres of population, but even in the highways and hedges, and it is to be given with urgency which compels them to come in, that God's house may be full and that the heavenly feast be not despised. Not only the ordained and commissioned servants, but every one who has tasted the good Word of Life is permitted to engage in missionary work and to bear witness for the Master among all conditions of men. In the Sunday-school, the mission-school, the house-to-house visiting, teaching, reading, praying, exhorting, persuading, the work for Christ may be done by any one who has a mind thereto. The force and efficiency of the Church might be greatly multiplied by the awakening of the baptized to a sense of their privilege to be workers in the Lord's vineyard.

The Book of Common Prayer is the hand-book of our religion, and teaches the ways of the Church for the young as well as for adults, bringing the word of Divine revelation into all those conditions and relations in which the people need help, comfort, and guidance. It is winsome, persuasive, and convincing, and will lead souls up out of the valleys to the heights of communion with the Most High God. What might not be done if every one who loves that book would carry it to his neighbor and put it in his hand as a gift of affectionate interest, an act of loving service for the Lord? Thousands upon thousands of these books might be used in this way, carrying blessings with them on their sacred mission and leaving with the giver the consciousness that he has done something toward building up the Kingdom of God in the world. While we

have time let the laity become such missionaries, the young and the older men, as well as women, contributing not only money but definite effort to teach the way of God.

### FOREIGN MISSIONS.

THE missionary field throughout the world is giving constant evidence of the fact that the cause of missions is not a failure. Africa to-day is not the Africa of yesterday. The darkness of ignorance and superstition is breaking down before the glorious light of the Gospel of the Son of God. The African is crying out for knowledge, and asking to be taught the Holy Scriptures, which are able to make one wise unto salvation. To-day Uganda, with its two hundred and more churches, looks down upon the field that a few years ago witnessed the martyrdom of Bishop Hannington, the heroism of Mackay, and the brief career of Bishop Parker, and the almost annihilation of all the visible effects of Christianity in that darkest spot of Africa. Liberia and western Africa, dotted with its churches, schools, and other Christian agencies, stand out in vivid contrast against the blackness of the ignorance and superstition of the past. When the Board of Missions sent forth its appeal for contributions to meet the deficit that threatened a retrenchment of the work of missions, there came from Africa \$560.85, the offerings of Christian colonists and native converts, as an earnest of their interest in and love for the religion of Christ which they had espoused.

China, whose gates a few years ago were barred against the missionary of the Cross, is now wide open, and Christian churches, schools, and hospitals, are planted within the walls. In the face of many obstacles, riots, massacres, and outrages, the work has gone on and is rapidly growing. The year just closed abounded with signs of promise and hope. When the prime minister of China recently subscribed \$1,000 towards the work of reforms instituted by a Christian society in China, and when the public press speaks of the "excellent virtues of the missionaries," and when the schools and colleges of the Christian Church are gathering in the sons and daughters of the Chinese, who can say that Foreign Missions have failed?

Japan to-day is shaking off the chains of native bigotry, hatred, and superstition, and is giving public evidence of the fact that the leaven of Christianity has been at work, and that to-day the great reforms that are being instituted are practically under Christian leadership.

What is the natural conclusion here? Does not the situation indicate most emphatically the Church's opportunity, and set forth the immediate necessity of sending into the field ministers of the Gospel of Jesus Christ? The fact that the Christians have already added largely to the commercial and industrial strength of Japan indicates in no uncertain way the steady march of Christian truth, and emphasizes the duty of the Church to enter more largely and more earnestly upon the work of winning these people to Christ and His Church.

In view of all these assuring and hopeful signs—Africa no longer hidden behind a barrier of unexplored darkness, China opening her gates wide and courting the possession of western civilization, Japan rapidly taking her place among the civilized nations of the world—in a word 900,000,000 heathen awak-



ening to the needs of Christian civilization, we ask: "Where is the throng of Christian warriors rushing into these new openings to claim the lands for Christ? Where are the men, who, like St. Paul of old in the vision of the man calling 'Come over and help us,' are ready to respond, 'Here am I'?"

It has been computed that for every 250,000 souls in Africa there is one missionary; and for every 700,000 souls in China there is one missionary—a mere handful of devoted, self-sacrificing, laborious men and women amidst the teeming millions needing their spiritual ministrations. Hear them as they plead for contributions to sustain and equip them for their arduous and trying duties! Hear them from across the seas in their lonely isolation crying out for more helpers, for clergymen to come and minister to the spiritual needs of the people!

Will the Church hear the cry and arise to the full measure of her responsibility and privilege? Instead of cutting down her contributions, sinking into indifference, threatening retrenchment, and cutting down the meagre stipend of the missionary, will she not increase her offerings, stimulate her interest, enlarge her work, and give full support and encouragement to her laborers in the field?

The Church's duty to her risen Lord includes the brotherhood of man as well as the Fatherhood of God. The command, "Go ye, therefore, and teach all nations," is as imperative as "This do in remembrance of Me." The day must come when, "at the Name of Jesus every knee shall bow, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father."

Can we not hasten that day? Shall we not do our utmost to make real our daily petition, "Thy kingdom come"?

### THE LATE ARCHBISHOP OF CANTERBURY.

THE Archbishop of Canterbury, the Most Rev. Dr. Edward White Benson, died on Sunday morning, October 11th, while on a visit to his friend Mr. Gladstone. He was attending the morning service in Hawarden Church when he was stricken with paralysis, and died without recovering consciousness. At the early age of sixty-seven this man of God, who seemed to have but entered upon his great career as Primate of All England, was cut off. He was pre-eminently a good man, humble-minded, and sincere. A lover of good wherever it was to be seen, his sympathies were so broad as to embrace all who were engaged in seeking the good of mankind. His comprehensive mind was capable of looking at things in their largest relations, and his simplicity made it easy for him to deal with what was near at hand and never to despise the smallest things.

Archbishop Benson seemed ever to have regard for the whole scheme of Christianity in its relation to races and peoples, and still to find time to give attention to the infinite details of affairs. He was not self-assertive, but neither was he negative upon any question. His opinions were clear-cut and decided, and he possessed the courage of his convictions. While not bold or aggressive, he was a man of vision and of constructive faculty, and was in a true sense a statesman. If he lacked in brilliancy, he excelled in the substantial qualities of sound judgment and calm foresight, and so he was always a prudent coun-

sellor. His statements of principles were convincing and his deductions were so reasonable as not to provoke hostility from those who might differ with him. This was clearly manifest in his treatment of the subject of the vocation of the Church of England as a missionary body, and in his desire to regard the missionary problem in a philosophic spirit and with proper consideration for the ethnic conditions of the peoples with whom the Church has to deal.

Upon the question of unity the Archbishop took a larger view than is common, bringing within the range of comprehension systems which, while widely astray, might yet be subject to change or conversion so as to contribute to the Master's plan of unification. His purpose was transparently pure and lofty, and at the same time he was eminently practical.

The Church of England has lost a great leader, and the Church of America has lost an appreciative and true friend. Those who knew the Archbishop personally, and he was the most approachable of men, will bear witness to the justice of the queen's tender tribute when she wrote of him: "He was so kind."

#### ARCHBISHOP BENSON AND THE LAST LAMBETH CONFERENCE.

THE last issues of the Church of England newspapers are full of the sorrow which came to the Church a few days ago by the unexpected death of Archbishop Benson. The *Guardian*, recalling the fact that the Archbishop was looking forward "with a combined sense of duty and satisfaction to the Lambeth Conference which is to assemble next year, and to the accompanying commemoration of the 1,300th anniversary of the landing of St. Augustine," reprints the words with which he opened the proceedings of the conference in 1888. They show so clearly the depth of the Archbishop's loyal love for the whole Church, and the breadth of his sympathy with each several part, that we reproduce them here:

Brethren most dear, and to me most reverend, few privileges of my office can surpass that which, though unworthy, I exercise to-day. It is to bid you welcome in the Name of the Lord. Happy should my soul be if it were given me to take in all that such welcome means. Welcome from all continents, and seas, and shores where the English tongue is spoken. Welcome, bearers of the great Commission to be His witnesses unto the end of the earth. Welcome, disciples of the great determination to "refuse fables" and seek the inspiration of the Church at the fountain head of inspired reason. Welcome to the chair which, when filled least worthily, most takes up its own parable, and speaks of unbroken lines of government and law and faith, and forgets not the yet earlier Christianity of the land whose own lines soon flowed into and blended with the Roman and the Gaelic and the Saxon strains. Round this chair have clustered the glorious memorials you see through ages, none more dear than his who spoke from it last with a pathos and courage quite his own. His simple words to you, our brethren of the great Republic, "the particular welcome from himself," which his great sorrow and your love privileged him to give you, still shed a tender human light upon the solemn matters we are to treat of, and the heavenly enterprises to which we and our successors are pledged. We know how dear to you is this sanctuary of our fathers and yours—yes, of "your Father and our Father." And, even because of the potency of its deep appeal to us to be holy in worship, pure in doctrine, strong in life—even for this appeal's sake we bid



you here remember the pregnant words of Gregory to Augustine himself: *Non pro locis res, sed pro nobis rebus loca amanda sunt*. Love not the things for the sake of the genius of the place, love the place for the good things wrought there. This he said in answer to Augustine's question, "The Faith being one, are there different customs in different Churches?" The answer was worthy of him who has been called the greatest of the popes, and called the first of the Methodists. He says, you remember: "What thou hast found in any Church more pleasing to the Almighty God, that do thou solicitously choose out, and in the English Church, young in the Faith, pour in with excellent instruction what thou gatherest from many Churches." For the moment, while his Church was young, Augustine stood in a strange unique position, commissioned to represent in one person the very Church itself which sent him, and bound to represent the future Church for which he was responsible. Were not the words prophetic and characteristic? The task assigned him has surely fulfilled itself in the manifoldness of his Church, the embracingness, the comprehensiveness, and the integrity of her spirit—the versatility with which she enters into the life of new nations, the readiness with which she receives them to herself, the simplicity of the unvarying rule of her faith, yet the steadfastness of the claim she makes for other Churches, as well as for herself, that they may have liberty in things doubtful or indifferent. We honor her when we say she has all the right which the most venerable Churches have to order her service of God, as they did, "according to the diversities of countries, times, and men's manners," so that nothing be ordained against God's Word. We vindicate her dignity when we say the right is hers, not ours. It is for her to choose for us, and not we for ourselves; for her in her lasting power, not for us separately in our passing weakness. We honor her when we say that her right is the right of all Churches, and of no individuals. If this voice of Gregory to Augustine be worked into the fabric of our Church, it may well be the "sermon in stones" which we shall hear to-day as the last echoes of the service tremble along the arches, and seem to fancy's ear to quiver with anxiety to leave one true tone with us for comfort and for strength. It is this—liberty for all the holy Churches of God, loyal allegiance of Churchmen each to his own. Lastly, may He inspire and bless the work of all believers, be they Churchmen or no, who love the Lord Jesus Christ in sincerity and truth.

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### WITH OUR CORRESPONDENTS.

A WESTERN clergyman writes: "Is not one of the causes of the present lack of funds for missionary work due to the number of schools for boys and for girls, hospitals, the building and maintenance of expensive cathedrals, etc.? The Church has multiplied the number of Bishops, and now each jurisdiction must have all these 'extras,' which, however good and useful, cannot be so important as parish work. The people in the East have indeed given liberally to the Church work in the West; but if the thousands which are contributed toward schools, hospitals, and cathedrals could be directed toward the support of parish workers and the building of modest churches, would not the Church in the West be stronger and in time be able herself to build and support these institutions? It seems as though the preaching of the Gospel is largely left to the sects, while a large portion of the energy and money of the Church is spent in furthering the before-mentioned objects, which, however near to the hearts of the Bishops, are hardly a sufficient substitute for the winning of souls to Christ and the teaching of the truths of our holy religion."

# DOMESTIC MISSIONS.

## FORM OF BEQUEST TO DOMESTIC MISSIONS.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Domestic Missions.....

Should it be desired, the words can be added: To be used for work among the Indians, or for work among Colored People.

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### THE REV. JOHN W. CHAPMAN'S REPORT FOR 1895-96.

YOUR letter of May 16th is at hand. There is much that calls for comment, but the thought that is foremost in my mind is the wish to express my appreciation of your kindness. It is with satisfaction that we know of your joining in our thanks for our preservation. We are all at present in better health than usual, only we miss our doctor on other than professional grounds.

I hardly know how to report on our year's work. In some respects we have suffered considerable disappointment. Our school work, which promised unusually well during the ante-Christmas part of the year, fell off during the latter part of the winter, and we more than suspect that the desire of the loaves and fishes largely prevails over nobler desires. At the same time, we had the satisfaction of finding that some of the parents could be depended upon to work with us to any reasonable extent, and these, some seven or eight in number, insisted upon their children going to school, reporting causes of absence, etc., in the most exemplary way. A school committee was formed from among these faithful ones, which held regular meetings, and by means of which I was enabled to gain a better insight into the situation from a native point of view, as well as to inoculate the people with our principles as to punctuality and in other respects. The success of this experiment gives good reason to hope that the same means will be successful in the future.

What has been said relates especially to the day-school. The boarding-school was remarkably successful up to the beginning

of the salmon season this summer. From the time of the opening of the boarding-department in December, 1894, to June, 1896, not one of the eight scholars who were with us for various lengths of time left us for any cause. Then the desire of some of the people to have the help of their children during the salmon catch, combined with the picnicing instincts of the children themselves, deprived us of three girls, and later we judged it best to disband the whole school for the summer. The boys and the two girls who remained with us when others went away, have an honorable dismissal, and can be received again at any time when it seems advisable; but we have almost concluded that to keep a boarding-school of less than fifteen or twenty scholars is too likely to result in disaffection, the children being much happier and more easily governed when there are several of them together.

Statistics of the school will be given in another place. I will only say that the results attained in school work were very gratifying, and that on the closing day of school we heard children who up to the time of Miss Sabine's taking charge of the school had received hardly any instruction, now able to read the Gospels with considerable ease and with understanding. It gave us a pleasant surprise, also, to find from an examination of our school accounts for a period of eighteen months, that the cost of a yearly scholarship can be placed at a much lower figure than we had supposed, being in fact, at present rates of expense, somewhat less than \$100 per year. The prospectus of school work for the future will depend



largely upon the judgment of the Bishop, when he shall have visited us, and will be communicated to you later.

The adoption of the native tongue for Divine service has been followed by an increase of interest which is beginning to be marked especially by the attendance of a class for daily worship and instruction in the fundamentals of the Faith, the number of which varies from five or six to twenty daily under conditions which could hardly be more unfavorable, as all the people are at work in the midst of their busiest season. I am deeply pained to have to report a too prevalent neglect of the Lord's Day on the part of the greater part of the community; while, at the same time, the faithfulness of a few is worthy of the highest commendation. It is with unfeigned joy that I report that through the faithfulness of our communicants our Sunday-school work has been set forward, and public services have been maintained during my necessary absence from the mission, and that by the kindness of a neighbor a beautiful altar has been placed in the church.

We bless God that one of our number, a member of the boarding-school, who was seized with an epileptic fit more than a year ago, has been delivered in answer to our prayers, and is not only in the possession of good health, but has so developed in strength of mind and soul as to be a marvel of the mercy of our Heavenly Father to us.

The time has come when the adoption of Christian institutions is leading to great searchings of heart, and especially in the case of the young men and women who have to choose between the estate of holy matrimony and the loose system of the heathen relationship. As the whole question involves, practically, a protest against polygamy also, which is practised by two or three influential men, it is plain that no little fortitude is required for any one to take an uncompromising stand for Christ in this matter, and while the Christian custom is gaining ground, and most of the matches made are afterward solemnized in church, yet the conduct of the majority in this respect calls for distinct reprimand, and must result in a system of probation. Nevertheless, we

have the satisfaction of knowing that the consciences of some are being awakened to a practical knowledge of the importance of the matter, and we have had occasion privately to rejoice over the outcome of one of these conflicts, while finding it necessary to maintain a severe attitude in public.

I wish to give publicity to the fact that since we began work here in 1887, close upon one-third of the population have become housed in log-houses, above ground according to our ideas of building, and that so far not a single death, to the best of my knowledge and recollection, has taken place in one of these houses, while during the same time, not to speak of deaths among the adults, of the twenty-six infants baptized by me, thirteen have died—exactly one half—all of whose parents lived in the old, underground houses. I do not think I can add anything to the force of this statement; but perhaps you will understand that I took a kind of pleasure in seeing a great cake of ice scrape the entire village of underground houses off the point of land where it was located, last spring, while the log-houses, being on our side of the river, escaped unharmed. Several more men are now speaking of building in the civilized fashion, and will probably do so this year. In this effort they will have the opportunity of getting help from our neighbors, Messrs. Hendricks and Pickarts, who have leased the saw-mill and will give them extremely favorable terms, allowing them to pay for their lumber in work, and ordering for their convenience, windows, stoves, etc., so that no really industrious man need be without the prospect of a comfortable home.

I believe that in the letter which I sent last December I made mention of the request of the people of a village to the east of us that I would visit them and give them religious instruction, and that they had proposed to build a house to further the work. I have little to add, at present, except to say that I visited them again this spring and found that they had whip-sawed enough lumber to make the floor of such a house, and that while some had hoped that I would pay for the work, and were dissatisfied be-

cause I would not make them such a promise, others, especially the members of one family, seemed heartily disposed to go on with the work; an old man saying that if he could find two or three to go out with him, he would go himself and get logs. I promised to come over in the fall, with such of the brethren from Anvik as were disposed to help them to put up the building, on condition that they had enough logs on hand to complete it, and found two volunteers from Anvik immediately, and have little doubt that others would be willing to join in this act of good-will.

I wish to express our grateful appreciation of the efforts that were made to send us a teacher and a male helper. Should the Bishop approve what has been done, looking toward the establishment of a boarding-school of considerable size, such assistance will be an absolute necessity. Everything now points toward the increase of immigration, and we are most favorably situated for carrying on such a work, and our buildings are so well along that they could soon be completed. I have been obliged to suspend work on account of the lack of funds to complete what has already been half finished. I drew on the good-will of the Alaska committee. If they will let me have the \$600 per annum for the past two years, in consideration of the fact that I have employed help to that amount for lack of a commissioned lay helper, and have strained every resource open to me in order to prosecute this building, then an examination of the mission finances convinces me that I can close the present year, on September 1st, free from debt. Under any circumstances, learning from you of the probable reduction of expenses, I have decided, after consultation with the rest that, unless the Bishop orders otherwise, we keep no boarding-school next year, but hold over such provisions as have been ordered for the coming year, and keep only a day-school, until we can have an opportunity to secure scholarships to enable us to open a boarding-school upon a liberal basis. We are under this disadvantage, that unless we order supplies a year in advance, we are liable not to get them at all; so that we have to go upon the assumption that our

brethren are not going to curtail their contributions to the treasury of the Board unless they give us a year's notice. Our buildings, I should say, are inclosed, and all are in excellent condition.

In reply to your request for statistics of the mission, I would say that there are 106 adherents of the mission, 10 of whom are communicants. The baptisms of the year number 8; marriages 2; and the burials 4.

Miss Sabine's report of the school is as follows: "School began in September with a few scholars, many being away on the river and hills. After the ice formed the attendance was good until Christmas. Since then the attendance has been smaller than last year. The children that have come have made steady progress in English, reading, writing, and knowledge of the Scriptures. The total number of days on which the school was open was 191; total number of attendances, 2,818; average nearly 15; the average last year, 16." The report of the day-school, also, fairly represents the Sunday-school. During the year, eight different boarding-pupils were supported for an average of nine months and thirteen days each.

Organization goes on slowly with us, but this year has seen more of it than any previous one. It is a strange thing to live in a community where there is neither social nor political organization, and no laws, and to have to create the sentiment that leads to organization.

During the winter, Dr. Mary Glenton had occasion to go to the coast, to visit a patient, and I accompanied her, with a neighbor, Mr. Pickart, and was entertained by our brethren of the Swedish mission at Unaliklik, where I was refreshed by seeing a good work going on. The Rev. Mr. Karlson, in charge of the mission, took me to visit a community of Ingiliks, who in years past found their way towards the coast from the Yukon river, and have now settled within a half-day's journey from Unaliklik. I found that I could converse with them to some extent, although their dialect differs widely from ours. We found the family of the chief man living in an excellent log-house, which he had just completed, and which he had repeatedly offered to



Mr. Karlson for a school-house, provided he would furnish a teacher. I mention this only to show the eagerness of the people to be taught.

The mission of Dr. Glenton, by the blessing of God, was quite successful, and it is surely no derogation of that Divine favor to say that but for unusual professional skill the result might have been far less favorable. Many grateful hearts, I am sure, will join us in a tribute of fervent good wishes for our dear sister, whatever may be in store for her.

You will be interested to know that the news that the deficiency of last year had been made up, did not reach us until April 25th of this year, as we were about placing the new altar in the church, and

that upon the announcement being made we sang the 100th Psalm. We did indeed rejoice that the reproach which we feared was taken away. Would God that the Church might bestir herself now. We are cheered by the noble offering of the Woman's Auxiliary and the faithfulness of the children.

Our mail brings us welcome evidence of the continued thoughtfulness of our friends, and I should like to notify those who have manifested such a kindly and active interest in the welfare of the mission, that they may expect to receive a prospectus of school work from us as soon as it can be arranged.

JOHN W. CHAPMAN.

ANVIK, ALASKA, July 27th, 1896.

## ANNUAL REPORT OF ST. JAMES'S MISSION, FORT ADAMS, ALASKA.

THE report for this year is full of work, fruit, and disappointments. When we arrived here, invigorated by the interest and prayers of those at home, we expected, through our own weakness, a continuation of aid and blessing; but disappointments met us on many sides. None of our building materials reached us, or boxes, personal and otherwise, which was inconvenient to Mrs. Prevost. Dr. Glenton, who reached our mission in September of last year, was a long-felt, needed addition to the work; but we were not long aided by her presence, for the report of Mrs. Chapman being seriously ill, obliged her to leave us in the early part of October on the last boat down the river. As there was no return boat she remained at Anvik the whole winter. The work, therefore, was left entirely in the hands of Mrs. Prevost and myself; but God gave us both health and strength, and we did what we could. As I look back I wonder at the amount of labor performed. We not only had the regular Church services, but conducted a boarding-school, a day-school, and a hospital at the same time. We have had as many as twenty mouths to feed in one day under our roof. The statistics which I inclose, will give some idea of the work done.

In the midst of our bustling little world here, and still smarting under our disappointments, a ray of sunshine, full and

clear, came to us on the second of January. For the first time in the history of the mission, mail reached Fort Adams in the winter. It came to us across land, by sled, from St. Michael's, where it had been lying since the previous September. The mail contained letters from the good Bishop of California and some of his right-hand workers, giving news of the "Northern Light," and its completion and dedication, with photographs of the little craft. This New Year's gift gave us lighter hearts, and the work seemed to run more easily.

The next surprise came like a clear sky after a long and dismal period of cloud and rain. It was the news of Alaska's Bishop. At last the Church has recognized the importance of the work by giving it an overseer. The Bishop came to the mission and remained about two weeks. The work was talked over, and it was concluded to move the mission from the present site to a place nearly ten miles above, at the mouth of the Tanana river, where the landing is excellent for the river steamers and there is a better gathering-place for the natives. Last year the trading-station was removed above us on the river and the effect was that last spring the natives gathered at that point, and the mission was depopulated for the time being.

The moving of the mission will probably extend over a period of nearly three

years, so that the expense will not fall heavily on any one year. It is purposed to make St. James's Mission a centre of evangelistic work.

Anticipating the moving of the mission, no buildings were erected this year, although all our building material reached us this spring. As far as work is concerned the summer was unavoidably lost by awaiting the arrival of the Bishop for orders and suggestions and going to St. Michael's to get the "Northern Light." Work on the "Northern Light" was begun on the 31st of August. As my boy Tom returned to St. James's Mission through some misunderstanding, I shall be compelled to do the engineering myself until the boys who are with me are sufficiently instructed to assist. As I look on the small steam launch and look back on the great host of givers it represents and think of the many it is to reach, I cannot but feel grateful that I am called to assist in its work. May God bless all those who have sent the "Northern Light" in the very midst of our long night. To the Board I feel grateful for the unlimited permission and encouragement given in soliciting aid for this and other objects.

I intend to begin work on the new mission site this fall. The first building to go up will be the Memorial Church of our Saviour.

The hospital earned \$124, all of which was used for food and labor, etc. The

children's offering of St. James's Mission amounts to \$5.34. Please credit St. James's Mission, for General Missions with \$150.

JULES L. PREVOST.

FORT ADAMS, ALASKA, September 15th, 1896.

NOTE.—Mr. Prevost adds to his report a summary of the statistics of St. James's Mission for 1895-96. The number of pupils registered in the boarding-school was (boys, 10; girls, 6), 16; in the day-school, 63: total, 79. The largest attendance at the day-school was 45; average attendance, 27. In the boarding-school the average time for each pupil was 152 days, the total number of days was 2,433, the total number of meals, 7,299. In the hospital, from September 1st, 1895, to May 31st, 1896, the number of patients treated was 31, and 2,238 meals were supplied. Of the patients 21 were discharged cured, 3 were improved, 1 was unimproved, 4 (all infants), died, and 2 remained at the end of the year. At the dispensary there were 347 treatments, 24 visits were made, and a visit was made to Nowikakat, consuming six days.

The statistics of the St. James's District were as follows: Baptized persons, 1,298; communicants, about 50; Church services, 162; baptisms (adults, 10; infants, 45), 55; marriages, 13; burials, 19. Of the burials one body was brought 20 miles, four were brought 35 miles; two, 80 miles, one, 200 miles, and one 300 miles.

## THE PRESENCE OF THE SCANDINAVIANS IN AMERICA A CALL TO NOBLE EFFORT.

IF we are the Church of America *de jure*, let us prove it. A test case lies before us. On our decision of it may rest the honor of our whole future. "If any man provide not for his own he is worse than an infidel." The Scandinavians are our own. They belong to us by peculiar right. The clergy of Sweden for many years commended and consigned to us their emigrants who were seeking these shores. Their worship predisposes them toward us, as the Englishman's Liturgy makes our Church a natural home for him. The general trend of doctrine of the Swedish faith harmonizes closely with

our own religious teaching. For want of Christian love and shepherding from us, from whom they had a right to expect it, the mass of this strong, fearless, hard-working race are alienated from us, are even hostile to our life and our fellowship.

There are nearly 2,000,000 Scandinavians in this land, chiefly in the Northwest, but also gathered in closely connected communities in every city and large town in the eastern and the northern states. Save for the new work in Chicago, Minnesota, and the rapidly-growing centres in the East, in New York, Yonkers, Tarrytown, Providence,



Pawtucket, Newport, Boston, Worcester, and now in Brooklyn, in all of which the general missionary, the Rev. Mr. Hammarsköld and his fellow-countrymen are doing double duty, what are we as a Church attempting in behalf of these her multitudinous children? Meanwhile, they are being absorbed by every other religious body, they are joining the forces of dissent and disunion; yet these fellow-Christians belong to us. By God's help shall they not be our very own before two decades pass?

This undertaking is stupendous. Were all the American Scandinavians added to the Church, they would bring to our fold as many new communicants as we now number. Their accession would be a magnificent stride towards that position to which the destiny of history, the manifest will of God, directs us. Here is material for an irresistible living sermon on Church unity. Here is an opportunity to prove such a whole-souled devotion to Christ and His people as shall make good our right to the title of the American Church.

How, then, is this to be wrought? By the grace of God. Yes, but by whom? Chiefly by the clergy, and this not because the Swedish clergy are not useful and noble; we shall never get enough of them; but the Swedish tongue and nationality must give way as soon as possible to American speech and life. Nay, these Swedish clergy themselves ought to set the example in Americanizing. Meanwhile, their influence over their kindred is invaluable to the work. One of them, well used, could pave the way in a dozen parishes for our clergy to obtain a lasting hold on the Scandinavian folk around them. Nor would American clergymen find the task of fitting themselves for the new flock a hard one. Ordinary faithfulness and love and labor in this field will suffice to bring extraordinary returns. Every man who undertakes this work has on his side God and the facts of the case. If our clergy but knew their advantages, and used them bravely, their progress would be irresistible. Let every American clergyman ascertain the location of any colony of Swedes or Norwegians dwelling in his neighborhood. He must learn to know some of them personally, and must

use every opportunity to speak freely of his right and his willingness to be their shepherd under Christ. Nothing need be done in a corner. Any opposition may be guarded against, but not feared. A clergyman has all to gain by a full and open comparison of the Swedish Church and our own, their respective forms of worship, customs, animating principles. God will soon give to the willing shepherd opportunities of loving and tending, one by one, the flock which he seeks to guide. Let him arrange, as soon as he can, for regular stated services in the Swedish tongue, as often as possible. For these the help of one of our Swedish clergymen can be secured. Next, let the American clergyman learn as much of the Swedish service as possible. He will soon be able to pronounce the words of administration in the Holy Communion and the final Benediction and, later, read the epistle for the day, all in Swedish words. Any average, faithful choir can be taught to sing acceptably in Swedish the hymns, versicles, and responses, and also special portions of the service, such as the *Sanctus*. Thus the two nationalities will blend, and this effort to reach the Swedes in their own tongue will give convincing force to the American clergyman's appeal that they shall all attend faithfully upon the English services, and he can impress upon these new citizens the advantage and the necessity of learning our language for their own benefit and especially for the sake of their children. When the Swedes come to Holy Communion at the English service let them be ministered to in their own tongue, while their children, newly confirmed it may be, receive in English.

A year or two of patient work such as has been described will win the hearts of this cautious but loving people. If they love you they will love you much. Nor is it amiss to add that we may be doing our country, as well as our Church, an inestimable service in thus helping these foreigners to become truly at home among us, instead of lying here and there like undigested, dangerous lumps in the body politic.

In conclusion, the writer begs to say that the above suggestions as to work among Scandinavians, especially the

Swedes, are based not at all on theory, but on satisfying facts of recent experience. He is thoroughly convinced that the time is ripe for an advance of the Church along this line in taking to her care a people whom she ought always to

have possessed and nurtured. By such accessions, also, strong parishes would be strengthened, and a multitude of struggling parishes would assume larger proportions and expand with double life and vigor.

F. HEARTFIELD.

### WORK AMONG DEAF-MUTES.

WHILE the Right Rev. Richard Channing Moore, venerable and with life most beautiful, was yet Bishop of Virginia, in 1833, a child twelve years of age—then absolutely in the dark about all matters spiritual—I entered the “American” at Hartford, Connecticut, then the first and the leading institution for the education of the deaf and dumb. This school was organized by the Rev. Thomas H. Gallaudet. He it was who married the beautiful Sophia Fowler, a mute, and maintained his interest in the amelioration of the deaf-mutes of America. From the family of this good and noble gentleman came two eminent leaders in the work for the good of the deaf and dumb—the Rev. Dr. Thomas Gallaudet of New York, the beneficent inaugurator of the Church’s missions to the deaf and dumb, and E. M. Gallaudet, LL.D., the president of Gallaudet College for Deaf-Mutes at Washington, D. C., one of the noblest institutions of its kind in the world. At the American school, with the elder Dr. Gallaudet in the early ’teens of this century was Professor Laurent Clerc (my teacher), the most accomplished mute of his day, a pupil of the great Abbé Sicard of Paris. The names of Gallaudet and Clerc are inseparable for the great benefits conferred upon the American mute. When, in 1839, the Virginia school for deaf-mutes was opened, I was placed as its first teacher, in charge of its first class. Well I remember the kindly interest manifested by the noble Bishop Moore, who then was weighted down by years of loving service. It seems but as yesterday, although fifty-five years have passed, since he left us for his reward. His features were singularly sweet and intellectual, and striking were his silvery curls adorning each temple.

Two noble guardians of the Church in Virginia, have passed away in succession

—the peerless Bishops Meade and Johns. Spared to us are our loving and noble-hearted Bishop Whittle, and the gentle Bishop Randolph in whose diocese I reside, and now the good Bishop Whittle has a vigorous and noble helper in Bishop Newton. Tenderly and naturally does my heart turn to the Bishop whose hands rested upon me as, consecrating my life after nearly thirty-six years as a teacher of mutes, unlocking the doors of darkness, I responded to a call, though it entailed sacrifices and many privations, to go into the world (silent to me), to preach the Gospel to fellow-mutes.

I recall my own former absolute ignorance of the precious Bible and its invaluable truths until the light of instruction brought to me an intelligent conception of what is true, good, and beautiful in the holiness of God Omnipotent, and the great importance of keeping the fires of true godliness brightly burning; for after the mute departs from his school life, his opportunities for common worship almost cease. I therefore feel all the more the importance and responsibilities of the work intrusted to me. The field left open to me—the southern states and the Pacific coast—is a large and important one. Except the efforts I make to reach them the mutes have no organized system of worship in which they can participate. Owing to the meagre means available, I have been unable to leave the lines of railways, except in a few instances when special effort has been made to reach interior points.

I have been lovingly received by those to whom it becomes my privilege to preach and for whom to hold services public and private, to whom to administer the Holy Communion, for whom to perform marriage ceremonies, to baptize their children, and to bury their dead, and to visit them in instances of affliction, and in many cases, though pecun-



arily unable to render help myself, I have been the means of directing others to relieve suffering and to distribute among my deaf people. I gladly go when and wherever I can. I pray that every portion of the country may have the free course of the Gospel, that those who hear may respond to every call and

the deaf may be provided for, that, while interest may be awakened in all the agencies of the Church for the spread of spiritual power, the cause of the children of silence may not be overlooked.

JOB TURNER,

Deaf-mute Missionary to Southern Dioceses.

## MISSIONARY INTELLIGENCE.

GEORGIA.—*Atlanta*, October 8th, 1896. As a beneficiary of the Board of Missions I feel it due the Church that I should communicate to you the story of our recent losses. Allow me to explain, first of all, how and why the Diocese of Georgia, the largest geographically east of the Mississippi, still leans upon the Board for \$5,000 per annum—\$1,000 for whites, and \$4,000 for Negroes: (1) Because in a diocese 10,000 square miles larger than the whole State of New York, and 13,000 miles larger than the whole State of Pennsylvania, we have but twenty-four parishes able to support themselves, over eighty-five per cent. of our churches being partially or wholly dependent; (2) because out of the entire 137 counties we have a foothold in but thirty-seven; (3) because there are 900,000 Negroes in Georgia, 116,000 more than in any other state in the Union, to afford whom the privileges of our blessed Church is impossible without outside aid.

How can I justify such an appropriation—a serious question—when the Board has such trials to secure the necessary means to propagate the Gospel? I can do this, (1) on the ground that here is a distinctive missionary field for the evangelizing of which this American Church is responsible, as I believe, even before she goes abroad anywhere; (2) it is a case of elevation or degradation of a race; (3) if we do not gather these people for Christ, and impart a full and sound Gospel, they will fall a prey to every sort of heresy and schism; (4) we justify ourselves to the Board by works; twenty-

five per cent. and more of gains along the whole line of progress and obvious growth is a record of four and one-half years not to be ashamed of.

We are not afraid of toil, ashamed of poverty, or averse to self-sacrifice, and this trinity of spiritual forces is bound to succeed, because it is doing the Lord's work in the Lord's way.

But now, what? In the short space of forty minutes, yes, almost in the time it takes me to write this letter, six of our churches are swept out of existence, besides one large school-building ruined, and serious damage done to five other churches. One of the six was such a beauty, just finished, paid for, ready to be consecrated—all gone! We have not a word to say, only to let you know that we are struggling on. Out of our twelve churches for the Negroes, seven only remain! None of them were imposing structures; the most expensive cost only \$1,100; but a loss of \$7,000 means much, very much, to churches whose revenue is from \$100 to \$500 per annum.

It will be some time before we shall be so well off as we were; but we have not lost heart. We realize our responsibility and are trying to fulfil it. God give the whole Church in America the same mind and will. That is our prayer. What a proud day it will be when we can say to the Board: "We can get along alone, now; thank you for all your past love and fostering care"; but that time has not yet come.

CLELAND KINLOCH NELSON,  
Bishop of Georgia.

# FOREIGN MISSIONS.

## FORM OF BEQUEST TO FOREIGN MISSIONS.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Foreign Missions.....

Should it be desired, the words can be added: For work in Africa, or China, etc., etc.

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## BISHOP FERGUSON'S ELEVENTH ANNUAL REPORT.

SHORTLY after preparing my last annual report, I left the jurisdiction to attend the General Convention, and was away five months. Going by way of Hamburg, Germany, in order to leave my son there for the benefit of his health, I arrived in New York on the 12th of September, finding the weather there on that day warmer than I had left it in Africa.

My first occupation was to prepare a pamphlet entitled "Something About the African Mission," in order to impart information concerning our work and to set forth some of the pressing needs. I attended a meeting of the Board of Managers; and, having been introduced to that body in company with the Bishop of Japan, responded to the words of welcome from the Chairman.

I also had the privilege of attending for the first time the conference of workers among the Colored people in the United States, which was held in the city of Washington, D.C. Here was obtained a bird's-eye view of what the Church is doing for the Negro race in the United States. It was at once apparent that she has reared some able clergymen and first rate laymen—men who can hold their own anywhere; which indicated great possibilities if only the work could be prosecuted with becoming vigor. In that case, Africa is sure to be benefited; for her exiled children, thus fitted for the task will, in God's time, return to spread the light which they have received.

Three weeks were spent in Minneapolis, Minnesota, where the General Convention was held. Besides attending the House of Bishops, and also addressing the Board of Missions, it was my good fortune, in the interest of the work, to address a large assembly of ladies, made up of delegates from many diocesan branches of the Woman's

Auxiliary. I took one of our little native African pupils with me to show a specimen of the character of the work which we are doing here, and his recitations at the said meeting of the Woman's Auxiliary, as well as at the great Sunday-school rally, had a happy effect. At the former it was immediately resolved to raise the money required to rebuild the Cape Palmas Orphan Asylum and Girls' School, and to make it a memorial of the late Mrs. M. R. Brierley. Many other assemblies of the Auxiliary, as well as churches were addressed by us; not only in Minnesota, but in several other states. A number of special contributions, besides general offerings, have been made to our work, and are cheering indications that the labor thus spent has not been in vain.

Leaving New York on the 16th of November, I spent ten days in England and took the first steamer sailing thence for Liberia on the 4th of December. Stormy weather detained us three days on the voyage; but through the mercy of God, Monrovia was reached on the 28th of December, and Cape Palmas on New Year's Day.

The work in the jurisdiction had gone on during my absence with no interruption except that growing out of the unsettled state of affairs in Maryland county. The semi-annual missionary convocation at the latter place had been held at Hoffman Station in the early part of December, and was largely attended, four clergyman and twenty-eight lay workers presenting reports on the work at their respective stations.

### NECROLOGY.

Two of the number who had then made reports and have since been engaged in the Lord's work, have been called away. Mr. John J. Perry, the faithful day and Sunday-school teacher in St. Mark's Parish, departed



this life on the 8th of June. He loved his work and applied himself diligently to it. Children would pass by other schools in the vicinity of their homes and walk long distances to attend his. For punctuality and devotion to his calling he was an example to others.

Though not in the period covered by this report, another death has recently occurred, which is universally regretted. It is that of the Rev. Martin P. Keda Valentine, M.A., which took place on the 11th of July. He was born in heathenism at Taboo and carried to Cavalla Station by his late uncle, who was one of the first fruits of our mission work. There I found him when I went to teach school under the late Bishop John Payne in 1863—a lad of about fifteen years. He subsequently became a student in the Hoffman Institute at Cavalla, under the late Rev. Dr. Auer (afterwards Bishop); was appointed a catechist about twenty-five years ago, and afterward principal of the Hoffman Institute, which was merged in Epiphany Hall five years later. In 1874 the late Bishop Auer, the day before his death, ordained him Deacon. He was advanced to the Priesthood by the Right Rev. Dr. Penick in 1878, when he became pastor of the Church of the Epiphany, Cavalla; and he was elected my successor as president of the standing committee ten years ago. The degree of Master of Arts was conferred on him by Liberia College.

We feel very keenly the loss of such men, especially as their vacant places cannot soon be filled; but what shall we say? "It is the Lord; let Him do what seemeth Him good." He has a greater interest in this work than we can have, and knows best how to carry it on.

#### THE FINANCIAL STRINGENCY.

Our attention has been drawn to the financial embarrassment which our Missionary Society is experiencing in common with others, owing to the general monetary depression in the United States. Circulars were issued by the General Secretary of the Board, calling for contributions from all and urging the authorities in the various missions to practise the strictest economy in expenditure and to turn back into the treasury all that could be saved. It is gratifying to us to be able to show by our accounts, together with balances on hand, that economy has been practised in this jurisdiction. Besides a large amount unused because of

the suspension of work at certain out-stations, a considerable sum has been saved by economy in the current expenses of stations that have continued in operation; but it may be that some persons who have seen our appeals for funds to secure certain special objects, would like to know how it is that we have such balances to return to the treasury of the Board and at the same time are begging for additional funds. It becomes necessary, therefore, for me to explain that the annual appropriations are made by the Board for certain definite objects; for instance, the support of teachers and pupils of boarding-schools; which sums we are not at liberty to use for other purposes. At the end of the fiscal year all amounts not used under the terms of appropriation go back to the general treasury, and are applied, as in the present case, to help to prevent a deficit. We are therefore forced to apply to the friends of the mission for funds to build dwelling, school-houses, churches, etc.

In response to the appeal from the General Secretary for contributions, an effort has been made to awaken an interest in all our people to that end. The result has not been large, but a good beginning has been made, and I trust there will be constant advancement in this respect until all come up to the full measure of their ability and responsibility. Thus the present financial straits at headquarters, though leading to a curtailment of the necessary facilities for prosecuting the work here, may prove a lasting benefit to us. The amounts thus far raised and forwarded to the Treasurer in New York, so far as reported to me, are the following: Cape Mount Station, \$20; Trinity Church, Monrovia, including \$50 annual pledge for two scholarships in St. Augustine's School, \$106.42; St. Peter's Church, Caldwell, \$8.88; Clay-Ashland Station, \$5; De Coursey's Station, \$13; Christ Church, Crozierville, including Lenten offerings from the Sunday-school, \$50.74; Bassa Station, \$35; St. Paul's Church, Sinoe, \$8; Fishtown Station, \$2.76; St. James's Church, Hoffman Station, \$12.91; St. Mark's Church, Cape Palmas, including \$150 annual pledge and Easter offering from the Sunday-school, \$247.18; Graway Station, 96 cents; total \$560.85.

#### CAPE PALMAS DISTRICT.

We are still greatly hampered in our operations here by the ceaseless warfare caused

by the rebellion of the Half Cavalla tribe. The last effort put forth by the government to force them to terms has been to blockade the place; but having been only partially maintained, it has not proven effectual. The Greboes who remain loyal to the government and who have suffered from the trouble more than the American-Liberians, are now putting forth active measures to force the rebels to submission. As matters now stand, the prevailing opinion is that if their efforts are backed up by the authorities the rebellion will soon come to an end. These conflicts interfere with our work because of the existing system which requires every man from sixteen to sixty years of age to do military duty. Thus our larger male pupils and the teachers are liable to be called off at any time. At present the requisition is limited to our Grebo young men and teachers, but it may soon become general.

Until quite recently, the interior stations—numbering eight in all, viz., Thurston, Bolobo, Tubake, Nmanolu, Nyenewodoke, Eliza F. Drury, Yioke, and Bodolu—have been in regular operation. The late hostile movement against the rebels is supposed to have rendered the passage to and from some of them unsafe, which has led to a temporary withdrawal on the part of the catechists. The vacancy at Tubake, caused by the resignation of Mr. S. L. Cookson, has been filled by the appointment of Mr. R. A. Brewer as catechist. The Nyenewodoke station has been reopened and Mr. H. E. M. Baker placed in charge of it. Bodolu is a new station opened last year. Mr. B. Nyema Akerly is its catechist.

The work is also still carried on at seven stations on the seaboard, viz., Fishtown, Rocktown, Hoffman, Harper, Cuttington, Half Graway and Whole Graway. Those located among the Nyomo division of the Greboes have lately been interrupted by the war. As shown above, Cuttington has suffered the loss of its noble superintendent, and Epiphany Hall of its able principal. Mr. S. J. Taylor, B.A. has been appointed to those positions. The other two teachers have been advanced in like manner, Mr. J. P. Gibson becoming vice-principal and Mr. S. D. Ferguson, Jr., first assistant. Messrs. C. M. W. Cooper and T. M. Gardiner, who have completed the course of studies for the Priesthood, and will, God willing, be ordained Deacons at an early date, have been

appointed provisional teachers, and are to serve in that capacity until their second ordination, when we hope to give them appointments elsewhere. There are seven other candidates for Holy Orders, including two of the teachers, which encourages the hope that we shall soon be in a position to supply all the vacant stations with clergymen.

The Rev. W. C. Cummings was advanced to the Priesthood on last Easter Day. During my last visit to the United States, he and the late Rev. Mr. Valentine kept up the services in St. Mark's Church and Mt. Vaughan Chapel. He is still officiating at these places and also superintends the Sunday-school work. Forty-four persons were confirmed by me on Easter Day at St. Mark's Church; fourteen of whom were from Epiphany Hall and ten from Hoffman Station. Twenty-one adults and children were also baptized on that day.

The most important event to be noted at Hoffman Station is the erection of a new church edifice, which is now nearly completed, and will be ready for consecration at an early date. We are also now collecting material to rebuild the Orphan Asylum and Girls' School-house. Wolfe Chapel at Half Graway has been framed and everything made ready for its erection, which is delayed on account of the war trouble.

#### SINOE AND BASSA DISTRICT.

I visited both of these places in February, and hope to return at an early date. It is to be regretted that the Priest in charge of the work at Sinoe has had grave charges alleged against him, on account of which his connection with the Missionary Society has had to be severed. The expense and other inconvenience involved have delayed canonical action.

The Hon. R. H. Montgomery, who has assisted the pastor as lay-reader for several years, is now keeping up the services. The new church edifice is in course of erection; but owing to the fewness of the members and the lack of proper pastoral oversight it progresses slowly. Services are held in a building owned by the Masonic fraternity, as also the day-school under Mr. J. C. Birch. The lay-reader has collected and forwarded through me to the Board, in answer to the appeal for missionary contributions, eight dollars.

At Bassa the work has assumed a more



cheering aspect than for some time past. The Rev. R. C. Cooper, whose appointment was noted in my last report, moved up with his family in July, 1895, and has taken hold of the work with commendable zeal. The new church edifice in Lower Buchanan is nearly completed and presents a fine appearance. Services are regularly held in both wards, and teaching and preaching in two heathen villages, the pastor being assisted in the same by Mr. L. Nma Scott, lay-reader and school-teacher. The total number of public services reported for the year is 235. Twenty-seven persons have been baptized. The pastor says: "The outlook here respecting Church work is promising, especially among the heathen; and with proper facilities much good may be effected."

The Sunday-schools in both wards, under Messrs. S. G. Harmon and J. W. Morris respectively, are reported as becoming more and more interesting. The day-school in Upper Buchanan, taught by Mr. Scott, held a public examination on the 30th of June with gratifying results. There were thirty-four pupils present. The superintendent of the county and other public functionaries were among the spectators, and complimented the pupils on the creditable manner in which they had acquitted themselves.

Among the pressing needs at this station are dwelling-houses for the pastor and teacher, both of whom have families occupying rented houses that are not at all comfortable. Then, too, to give permanency to the work and make success surer, there should be here, as well as at every other station, a boarding-school in order that the training of the children might be wholly under the Church's influence. I must also repeat here what I stated when writing about my last visit to this place. One hundred dollars would furnish an ox-carriage for the pastor and contribute to the preservation of his health; for his work requires much travelling. May God supply the means necessary to meet these pressing demands!

Other statistics of the station: Communicants, 53; deaths, 7; pupils in the Sunday-school, 88; contributions, \$169.18.

#### MONTSERRADO DISTRICT.

A full account of my visit to this part of the jurisdiction in February and March has been published in *THE SPIRIT OF MIS-*

*SIONS*. The Rev. Dr. Moort returned from his prolonged visit abroad on the 11th of May, and immediately resumed charge of Trinity Memorial Church, Monrovia. The Rev. G. W. Gibson, D.D., whose connection with that parish was of long standing, and who will always sustain the relation of a father to it, on resigning in favor of Dr. Moort, has notified me of his retirement from regular missionary engagement for at least a year. In his last report he says: "The attendance upon Divine service is good, as well as that at the monthly communions; and there appears to be an increasing interest in the duties and privileges of religion. The subject of contributions for parochial and missionary purposes is kept regularly before the congregation, and it is gratifying to observe that the members are becoming more and more liberal in this respect." As a proof of this latter statement, besides the payment of the amount pledged for the support of two scholarships in the St. Augustine's Boarding-school, the Rev. Dr. Moort reports that \$56.42 has been forwarded to the Treasurer of the Board for the general missionary fund since his arrival. The total amount of contributions reported for the year is \$300. The statistics of the parish are the following: Number of public services, 187; baptisms, 13; confirmations, 11; marriages, 2; deaths, 7; communicants, 143; day-pupils, 29.

The work at St. Augustine's Station has been prosecuted by Mrs. M. F. Hilton, under the supervision of the Rev. G. W. Gibson, amid untoward circumstances. The teacher has made full reports of her daily proceedings, which show how perseveringly she has tried to stem the current. The rains having been unusually heavy, and the house (a wooden structure), in a bad condition, caused both herself and the children to be sick. She was sometimes forced to remove to Monrovia with them. For us to undertake to rebuild and otherwise improve the place seems impracticable, for the reason that the slim population is decreasing. Several prominent persons who were instrumental in the planting of the station have either died or removed. It has therefore become a serious question whether the work might not be carried on under more favorable circumstances in another locality.

I visited Caldwell and Clay-Ashland stations in the early part of March. The Rev.

J. T. Gibson, Deacon, continues to officiate at both places, and the Rev. G. W. Gibson has made occasional visits for the celebration of the Lord's Supper. I held interesting services at each place, baptizing two persons, confirming one, and celebrating the Holy Communion. The school-teacher at Clay-Ashland, Mrs. G. E. Johns, has resigned her position on account of her marriage to a gentleman at Monrovia. Mrs. Rebecca R. Russell, widow of the late pastor of Grace Church, was appointed in her stead; but I have just been informed that she, too, has had to give up the position. Another appointment will be made.

The Rev. Francis King, Deacon, has reported on the work at De Coursey's station. Services have been regularly held by him in St. Thomas' Chapel, with a monthly celebration of the Holy Communion by the Rev. Edward Hunte. A number of native women have attended the services, whom the Rev. Mr. King is trying to benefit. Thirteen boys and two girls are pupils of the Sunday-school, as well as regular attendants at service. A bell is much needed for the chapel, by which means the people might be called to service from the adjacent parts. In proportion to its size, the little flock here has contributed more largely to the missionary fund than any other—thirteen dollars.

The work at Crozierville has been somewhat interrupted by sickness, whooping-cough and measles having been prevalent, which interfered with the day and Sunday-schools. Matters have, however, assumed a brighter aspect. During my visit there in March I held services in Christ Church and confirmed one person. This was the first parish to respond to the appeal for missionary contributions. In the interest shown by the pastor, as well as the zeal which he manifested in personal efforts to secure funds for the general treasury, he has set an example worthy of imitation. He writes that on the first Sunday after the receipt of the circulars from the General Secretary and myself, he read them to the congregation, "making request for a large and hearty contribution," and giving notice that he would go around to collect the same. He writes: "So on Monday morning early I formed a committee of myself and a little boy. I took a bag in person and went from house to house gathering, until I raised the amount which I now note in coffee and cash." The

amount then collected was \$33.55, which, with \$17.19, Lenten offerings from the Sunday-school, makes a total of \$50.74 from that small parish.

The statistics are: Baptisms, 10; confirmation, 1; marriage, 1; deaths, 12; communicants, 51; Sunday pupils, 35; day pupils, 30; contributions for work in the parish, \$252.52; for the general missionary fund \$50.74.

I visited Cape Mount in February, and met all in pretty good health at the mission station. Notwithstanding the pressure of cares and duties resting upon them, together with climatic influences, the two foreign ladies, Dr. Walrath and Miss Woodruff, were actively engaged. The latter was transferred here from Cape Palmas soon after the lamented death of Mrs. Brierley. The chief object of attraction was the new dwelling-house which has been erected under the supervision of the acting superintendent, Dr. Walrath. It was not completed, there remaining some inside work to be done; but it is a durable structure, and stands in striking contrast to the old, dilapidated house formerly occupied by the late Mrs. Brierley, and the fast decaying and shabby looking one inhabited by the girls, both of which are in close proximity to it. I hope the doctor's efforts to raise funds to rebuild St. George's Hall will be crowned with success.

Mr. E. Z. B. Jones, teacher and lay-reader, reports that "services have been regularly held twice on Sundays and holy days, as well as during the season of Lent, without any omission," and remarks that the only drawback is the lack of a clergyman to administer the Sacraments and give godly counsel. The school work is said to have been interrupted during the first half of the fiscal year by the pupils having to assist in carrying stones from the quarry to the building. He (Mr. Jones), too, with some of the larger boys, did carpenter's work. He reports: "From the 25th of November, 1895, to the 27th of May, 1896, I have been engaged in finishing the new building, with the help of some of the larger boys to whom I have taught the use of tools. Great credit is due to them, because they worked cheerfully and took an interest in it." While he was thus engaged, Messrs. Thomas E. Besolow and Momolu Masaquoi assisted in the school-room.

I have as yet received no report from the



ladies of St. George's Hall. Miss Lizzie M. Grante returned to the station and resumed her work on the 20th of May, having spent more time away than was allowed her owing to ill-health. She and Miss Nicols are assisting Miss Woodruff in teaching and caring for the pupils of that department.

During the five days that I spent there, services were held both on the station and at one of the heathen villages. I baptized forty-eight of the pupils, confirmed eight, and celebrated the Lord's Supper. The statistics of the station are: Total number of public services, 424; baptisms, 48; confirmations, 8; marriage, 1; deaths, 3; communicants, 39; number of boarding pupils,

132; contribution for general missions, \$20.

#### SUMMARY.

During the year I have ordained one Priest, admitted one postulant and one candidate for Holy Orders, licensed seven lay-readers, commissioned four additional catechists and teachers, baptized ninety-two persons (grand total of baptisms during the year, 210), and confirmed sixty-nine persons. Total contributions for the year, \$1,523 62. For all other particulars see the statistical tables.

SAMUEL DAVID FERGUSON,

Missionary Bishop of Cape Palmas and Parts Adjacent.

#### ANNOUNCEMENTS.

*Africa.*—Dr. Sarah L. Walrath, under physician's certificate of disability, left Cape Mount by the steamer "Bengulia" on September 1st, and reached Liverpool on the 19th. Sailing thence by the steamer "Campania" on the 26th she arrived in New York October 3d. She is hoping to return to her station in December.

*China.*—The Rev. G. F. and Miss G. B. Mosher, *en route* for the field, sailed from New York for London by the steamer "Mobile" October 17th.

*Japan.*—The Rev. E. R. Woodman, returning to duty after a brief vacation, left New York October 8th, expecting to sail from San Francisco for Yokohama

by the steamer "Belgie" on the 17th of that month.

—The friends of the Rev. Messrs. J. S. Motoda and K. Hayakawa will be glad to learn that they arrived safely at Yokohama on September 1st.

*Haiti.*—The Right Rev. Dr. Holly sailed from Port-au-Prince by the steamer "Prinz Moritz" October 5th, and, after an exceedingly stormy passage, reached New York on the 14th. The Bishop has come to this country to attend the Missionary Council and, by invitation, he was present for the first time in the House of Bishops at its special meeting in the Church Missions House on October 20th.

#### A LETTER OF MR. VALENTINE'S.

MISS MARY C. SAVERY, who was for several years a missionary in the African mission, and a very valuable assistant of Mrs. Payne's, sends to us a letter written to her by the Rev. M. P. Keda Valentine from Cavalla in January last.

In sending the letter Miss Savery writes, under date of October 14th: "I was very glad to see in the last SPIRIT OF MISSIONS Bishop Penick's letter. Valentine deserves all that he says about him. I had a very great respect for him. He was so thoroughly appreciative of our labors among his people, and often gave expression to his appreciation. Poor Africa has lost her best man":

"CAVALLA, January 6th, 1896.

"*Dear Miss Savery:*

"I have not much to say to you, but this much I ask of you, and please do it for me. It is that you may remember me in your prayers, and ask all your friends to pray for me. I am situated in a position that is dangerous for a young man. Here I have the Institute, the Boys' School (boarding and day-school), to teach, having as yet no assistant. I may grow proud, careless, and unfaithful. I pray the Lord to lead me out of these; but I want you to pray for me too. If Jesus had not prayed for Peter and for all His disciples they would have

fallen, like Judas, into the hands of the evil one; but His prayers kept them out; and remember 'the effectual, fervent prayer of a righteous man availeth much.' Saint James says this. He urges us also to pray for one another.

"Oh, Miss Savery, pray for me, pray for me. This is all I would like you to do for me; take this letter always in your

pocket, that you may not forget it, and do not forget to mention it to all your friends and mine (if I have any that you can see), that I may be humble, faithful, and zealous, and that I may be earnest also for my own soul. But I will not forget to pray for you too. No, I will pray for you and for all missionaries."

### HANNAH MARY MAILES.

THE October number of *THE SPIRIT OF MISSIONS* recorded the death of Miss Mailes, for twelve years past connected with the Japan mission. Her death followed an illness of long duration and latterly of intense suffering, and she peacefully fell asleep on the 22d of September at her mother's home in Everett, Massachusetts. The devotion of Miss Mailes's life, unconsciously heroic in its simplicity, makes fitting more than a passing mention.

Miss Mailes was of English parentage. She was born at St. John's, Newfoundland, in September, 1857. Her school-days were passed in Halifax, Nova Scotia, whence she came to Boston with a married sister when a little more than twenty years of age. Reared in the Church, a missionary life had always been her ideal. This found its first expression in city mission work in the Parish of the Good Shepherd in Boston, but soon ripened into the desire for complete identification with the missionary work of the Church. In offering herself to the Board of Missions in 1883, she asked to be sent wherever they might determine, China having been her own thought. It was, however, for Japan that she was destined. She set forth early in 1884 after a farewell service on the Feast of the Annunciation, held in the Church of St. John the Evangelist, Boston, then in charge of the present Bishop of Vermont.

For seven years Miss Mailes labored in Osaka with unflagging zeal and marked efficiency, a striking illustration, it has always seemed to the writer, of the Holy Spirit's use of a willing instrument. It was certainly "not by might nor by power," for she was not "gifted" in the common acceptance of the term, but

simply "did what she could," that she laid the foundations of a valuable form of Christian work among the common people. She visited from house to house, making herself first acceptable and then in simple ways of her own devising bringing home to the minds of women and children the truths of the Gospel. This kind of work characterized her trips into the interior of the country, where she still more completely adopted the Japanese mode of life with the hardship and suffering involved.

Miss Mailes early established her own domestic life in Osaka outside of the Concession, a house having been built for her use by gifts from American friends of the mission, into which she brought young women to reside with her, first as catechumens to be trained and then to go out as catechists among the people. These pupils were drawn from the better class of the Japanese. "My girls," as with deep affection she was wont to speak of them, were bound to her by the strongest love. This part of her work seems to have received the especial appreciation of her Bishop and Priests. It was said by one of the clergy of the English mission that to have trained T-San, one of these catechists, was a sufficient result of seven years' work apart from all else.

Never of robust physical health, the climate and Japanese habits of life, combined with the constant inward suffering of great loneliness, wore upon Miss Mailes extremely. Her practical, matter-of-fact temperament had little of the relief of the merely natural buoyancy of the romantic mind. Intense devotion, loyalty, and faithfulness were her characteristics. Through Christ she was strengthened.

In 1892 Miss Mailes returned to Amer-



ica to enjoy a sabbatical year. Throughout her stay she was under the care of physicians. Nevertheless, she exerted herself incessantly in response to the persistent entreaties of parishes and branches of the Woman's Auxiliary both East and West that she would describe the mission and its needs. It was the year of the General Convention in Baltimore, and many persons who were there, as well as members of scattered parishes in many places, will recall the simple, unpretending narrative which she was wont to give, leaving scarcely any impression of her personal labors and sacrifices.

The remainder of this record is taken from the *Quarterly Leaflet* of St. Stephen's Parish, Boston, with which Miss Mailes was connected at the time of her death, the Priests of which ministered to her during the last months: "With great fortitude she once more, in 1893, set her face toward Japan. It is almost easy on the crest of a wave of inspiration to go to the far mission field for a first term; all then is *couleur de rose*; but to set out once again with cheerfulness and resolution, knowing all the weariness, the loneliness, the difficulties, that lie before, without any romance to relieve the hardness, this calls for Christian heroism. And this is what Miss Mailes did. Her work was new and difficult. It was among the *Etas*—the pariahs of Japan—in Tokyo. But her health steadily failed, and she was sent back to America to recruit.

"The fatal character of the disease which was to end her life was not known until last spring, although for a year or

more she had been treated by prominent physicians. An operation revealed the fact that she had a cancer of long growth which could not be removed. Up to the time that she knew her days were numbered, she talked hopefully of returning to Japan, or, if this could not be, she planned at least to undertake mission work in this country; but soon came the beginning of the intense pain that was not to leave her until death ended it. With it came the knowledge that she must die. There was no murmuring. Sweet Christian patience marked her closing days. Those who watched about her sick-bed, and ministered to her, cannot easily forget the calmness and quiet joy that possessed her and made a perpetual smile dwell on her lips. At the very last, while she was waiting for her Lord to come, the cup of pain was filled to overflowing. The canopy over her bed took fire and her hands and arms were severely burned before she could be rescued. When the fire was put out and her sister came to her, her first words were: 'We ought to sing, "Praise God from whom all blessings flow,"' for being spared worse results from the accident. She lingered on for nearly a week more. Then came the end and there was light at evening time. A verse of 'Jesus, Lover of my soul,' a few broken snatches of the Twenty-third Psalm, a brief period of unconsciousness, and her soul went its way into the great world of refreshment and cleansing called Paradise.' *Requiescat in pace.*

BOSTON, Vigil of St. Luke, 1896.

### VIGOROUS WORDS.

IN the Life of Dr. Henry Callaway, the first Bishop of Kaffraria, lately published, are the following vigorous words of the Bishop on the missionary claim: "Think not for a moment that I am not aware of the prevalence of infidelity, blasphemy, and immorality among our white population. There is in the great cities and towns of England a criminal population not outdone in evil doing by any heathen in this land. Had the Church waited to convert these men before sending her ministers into foreign parts, we should

ourselves have no ministers, no churches, no Sacraments. The Apostles did not tarry at Jerusalem till unbelief and sin had been eradicated by their labors. In sending forth her messengers to other lands, the Church does not weaken by scattering her forces, but is simply fulfilling her mission, and her laborers in distant harvest fields are really reaping rich blessings for those at home, whom they have left but not forsaken, and whom they love with no less love because they love others also."

# MISCELLANY.

## AT MID-DAY PRAY FOR MISSIONS.

THE Lord, even the most mighty God, hath spoken, and called the world, from the rising up of the sun unto the going down thereof. *Psalm i., 1.*

Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. *Psalm ii., 8.*

\* \* \*

AT mid-day the Saviour of the world hung upon the Cross, lifted up that He might draw all men unto Him.

At mid-day Saint Paul was converted and called to be an Apostle to the Gentiles.

At mid-day St. Peter was upon the house-top praying, and received the three-fold vision of the ingathering of the Gentiles.

THE Missionary Council, at Chicago, in 1893, adopted a resolution that, during the continuance of the Council, a pause should be made each day at twelve o'clock for brief prayer for the coming



of Christ's Kingdom in all the world, and recommending the custom of noonday prayer for missions to all gatherings of Church people, and to the clergy and mission stations at home and abroad.

THE Church of England Missionary Conference, held in London in May, 1894, adopted the custom of noonday prayer upon suggestion from the American Church, and in their report said: "The conference is now among the things of the past. Is it too much to hope that at least one permanent memorial of it may remain amongst us, and that from many of our churches the noontide bell may call us, in the field, the workshop, or the mart, to lift our hearts, at any rate for a moment, in prayer for all missions of the Church of Christ?" The House of Bishops in Minneapolis adopted the observance, and it may now be considered an established custom commended by the highest authority.

## INTERCESSION.

OUR blessed Saviour in giving the great Commission promised His presence to the Church unto the end of the world. Therefore let us earnestly beseech Him to make every mission station to be a centre of light and a channel of life; to inflame the missionaries with zeal and love; to grant them guidance and protection; to send forth many who are wise to win souls; and to give all Christian people a willing heart to sustain and further the work of missions for the glory of the Triune God in the salvation of all men.

## SPECIAL THANKSGIVING.

MOST GRACIOUS GOD, OUR HEAVENLY FATHER, WHO HAST GIVEN TO US THE GOSPEL OF THY DEAR SON AND COMMANDED US TO SEND IT FORTH TO ALL MEN FOR THEIR SALVATION; WE YIELD THEE HEARTY THANKS AND PRAISE, AS FOR ALL THY MERCIES IN THE PAST, SO ESPECIALLY FOR SUPPLYING THE PRESENT NEEDS OF THY WORK, AND WE HUMBLY BESEECH THEE TO GRANT US A READY MIND AND STEADFAST FAITH TO DO THY WILL ALWAYS; THROUGH JESUS CHRIST OUR LORD, TO WHOM WITH THEE AND THE HOLY GHOST BE ALL HONOR AND GLORY WORLD WITHOUT END. AMEN.



## A RECENT TRAVELLER'S TESTIMONY.

AN interesting book of travel has lately been published which contains some references to missions and missionaries. This book is "The Heart of a Continent," by Captain Younghusband, C. I. E., and describes the author's travels through Manchuria and central Asia. In the earlier chapters, where he is still within the Chinese Empire, he has very appreciative notices of three missions.

Toward the end of the book, after he has finished his travels, he has a chapter entitled "The Missionary Question in China." It is not so full or exhaustive as the corresponding chapter in Mr. Curzon's book, but it is more sensible and less inspired by the gossip of English club-houses at the treaty ports.

The author concludes his chapter with the following passage: "That some effect is being produced I can vouch for from personal experience. I can testify to the fact that, living quietly and unostentatiously in the interior of China, there are men who, by their lives of noble self-sacrifice and sterling good, are slowly influencing those about them; men who have so influenced not only a few, but many thousands of these unenthusiastic Chinese, as to cause them to risk life itself for their religion. And if this good work is going on, if Christians are willing to give up all they hold most dear in this life to help others forward, then is this not worthy of support?—not the support of force, for even the missionaries do not desire that, but the support to be afforded by the encouragement of their fellow-Christians."

## WISE FORBEARANCE.

THE Rev. Noel E. Buxton, writing concerning Christian efforts in a fishing village on the coast of Japan, says: "In the evening there were meetings at different parts of the town, in rooms open to the street. A few men sat on the matted floor; many stood at the entrance, and among them some rowdy boys, whose interruptions amused a few, but clearly annoyed more. The men, anxious to listen, could easily have stopped them, but preferred to display that toleration of

others, pleasant or unpleasant, which is so noticeable in Japan, and so impossible to an Englishman.

"The police would have kept order with strict justice, but the missionary is wise enough to reserve force for the last resort. A few nights before stones had been thrown at a preacher, and a disagreeable cur incited to molest a lady teacher; in fact, the place was suffering from an anti-foreign fit; but far from being annoyed, these 'fanatics' rather welcomed opposition. I understood them when I heard the following: the Buddhist priests had held anti-Christian meetings, and so enthusiastic was the audience that the police prohibited the nuisance in the town. The meetings removed to a village some miles away, and here the abuse they heard stirred up the villagers, hitherto ignorant, to inquire what Christianity meant. They invited the Christians, heard their side of the matter, and there is now a congregation in that village. One begins to understand why Paul was pleased that 'even of contention' Christ was preached."

## SANTA FE.

THIS city of Santa Fé is a queer place, with its lowly homes and high cathedral, with its narrow streets and its broad outlook, with its swarming saloons and sparse school-houses, with its hot suns and cool shades, with its dust and donkeys and ditches, with its palace and plaza and pueblos. No city can surpass it either for situation or for apparent lack of progress, for objects of interest that do not grow upon the visitor, or possibilities that excite wonder because they do not develop more rapidly.

The oldest city in the country, it can boast of curious ancient buildings and records, and of many specimens of rude art, but of modern life it can show but little. In some respects it is an oriental city. Costumes patterned after those worn in Palestine can be seen on its streets. Pottery that might have been made in Arabia is sold in its stores. Beasts of burden, apparently imported from Barbary, laden with wood, bound like barrels about them, thread its alleys. Complexions swarthy enough to belong to the

Bedouins confront you frequently, and women, closely veiled and clothed in black, flit across your path at every corner.

The apparent sadness of the native population arrests your attention. Faces more careworn and depressed than those you will see every Sunday thronging the cathedral can hardly be found on earth. The very religion of the people seems to be fearfully pathetic. A stamp of anxiety, such as the Inquisition must have left on the features of the men and women living under its shadow, is a Mexican heritage. The hard conditions of life to which the people are subject may seem to some to account for this strange fact.

Yet the more one studies the problem, the clearer he will see that their religion does not relieve, but rather intensifies, their apparent misery. It is evidently a kind of religion that does not touch their better natures. It appeals to their fears, enshrouds them in superstitions, stimulates feelings of dread and awe, and offers nothing to their spirit of inquiry. No wonder the pall of hopelessness rests upon their lives. Nor is it strange that under such unnatural conditions vices thrive, ignorance perpetuates itself, the spirit of progress is unattainable, and the people stand in the way of their own prosperity. —*Selected.*

### CRUELTY IN SICKNESS.

THE distinguished traveller in heathen countries, Mrs. Isabella Bird Bishop, writes: "What does sickness mean to millions of our fellow-creatures in heathen lands? Throughout the East sickness is believed to be the work of demons. The sick person at once becomes an object of loathing and terror, is put out of the house, is taken to an out-house, is poorly fed and rarely visited, or the astrologers or priests or medicine-men or wizards assemble, beating big drums and gongs, blowing horns, and making the most fearful noises. They light gigantic fires, and dance round them with their unholy incantations. They beat the sick person with clubs to drive out the demon. They lay him before a roasting fire till his skin is blistered, and then

throw him into cold water. They stuff the nostrils of the dying with aromatic mixtures or mud, and in some regions they carry the chronic sufferer to a mountain-top, placing barley-balls and water beside him, and leave him to die alone.

"If there were time I could tell you things that would make it scarcely possible for any one beginning life without a fixed purpose to avoid going into training as a medical missionary. The woe and sickness in the un-Christianized world are beyond telling, and I would ask my sisters here to remember that these woes press most heavily upon women, who in the seclusion of their homes are exposed to nameless barbarities in the hour of 'the great pain and peril of childbirth,' and often perish miserably from barbarous maltreatment."

Mrs. Bishop has been so deeply impressed with this state of things that she has given the means to establish and endow two missionary hospitals.

### A GREAT CHANGE.

WHEN I first went to Fort Alexander, northwest America, a number of drunken Indians surrounded the little shanty in which I lived. In their wild and hideous shouts they asked for food and other things of which I had but little. One of them shot my dog close by me, others broke my windows. They all agreed I had better leave, as I was likely to disturb their religion. Once in a while I would have a visit from a conjurer with four or five wives.

The night of heathen darkness was indeed dense, but in God's good time the light came. One after another was brought in, and it was only last summer (1893), the last remaining heathen yielded to the influence of the Gospel. On the very place where for more than half a century the conjurer's tent had been erected I was asked to kneel down and pray by a number of the very men and women who, more than twenty years before, had come to the mission in their paint and feathers to make trouble. The large and beautiful church, erected to a great extent by the Indians themselves, is filled from time to time with the very



men and women who hated its very name in years gone by.—*A Letter from Fort Alexander, 1895, in the Mission Call.*

### DR. MARTIN'S LATEST BOOK.

"A CYCLE OF CATHAY," by Dr. W. A. P. Martin, late president of the Imperial Tungwen College, Peking, published by the Fleming H. Revell Company, is a valuable record of the important movements in Chinese affairs during the last sixty years as they could be known only to one in high official position. It is also an interesting description of the people of China in their social and political life during the forty years of the author's residence in the country. About one-half of this time he was a missionary at Ningpo, and the other half president of the college in Peking, which is closely connected with the board of foreign affairs.

Dr. Martin shows an unusual appreciation of China, although his book is not wanting in candid criticism. His service as a missionary is touched upon, and throughout the book missionary matters are treated sympathetically, and interesting and important facts are given. The volume is embellished with numerous engravings, and the publishers have done their part well.

### CHEERING NEWS.

THE missionaries in Manchuria send cheering news. The Japanese Christians with whom the Chinese came in contact during the war made a most excellent impression, and there is no bitterness remaining either against the Japanese or the missionaries. The Rev. Mr. Macintyre, of Haicheng, reports the opening of eleven schools in different villages, each one of which is a centre of influence. There are many applicants for Baptism, and the Christian religion was never held in such high esteem.

The Rev. Mr. Webster writes: "We must remember the year 1894-95, not only as the year of the great war in Manchuria, but as the year of great grace to the Manchurian Church. It is now to me a matter beyond question, that during the months of our enforced exile, while the dogs of war were let loose in Manchuria, there was being wrought a work in the

hearts of our members—a work of God's Holy Spirit—the like of which has never been witnessed since Manchuria was a mission field of the Church. Man's extremity was God's opportunity."

### FRAGMENTS.

—If the United States had no more ordained Christian ministers than China in proportion to population, there would be only about 140.

—In India the Koran has been translated into simple, idiomatic Urdu, the language of the common people in a large part of northern India, by a Mohammedan convert to Christianity in order to show its true character. One Mohammedan who examined it said: "The word of God! It is not even the word of a decent man."

—A remarkable letter has been received from Bishop Tucker, describing his visit to the distant Kingdom of Toro, 200 miles west of Mengo, on the slopes of the great mountain mass Ruwenzori. No English missionary has worked there, but the Gospel was carried thither by the evangelists of the Uganda Church. The King of Toro was baptized a short time ago while on a visit to Mengo, and the Bishop was greatly encouraged by his visit to him at his own capital, where he found a church built and the people eager to learn.

—The Calcutta correspondent of one of the London papers writes: "No one who has studied the effects of a missionary station in any district of India can help feeling that it yields a good return for the money spent upon it. The missionaries are the pioneers of education in Bengal. They have given light to wild races and backward districts in which our system of public instruction has found itself unable to operate, and even in the towns and most civilized parts of the country, missionary teaching introduces a higher standard of morality and a nobler rule of life than the state ventures to inculcate;" and again, "statistics have established, in a startling and unexpected manner, that Christianity is a really living faith among the natives of India, and that it is spreading at a rate which was unsuspected by the general public."

# THE WOMAN'S AUXILIARY.

CHURCH MISSIONS HOUSE, 281 FOURTH AVENUE, NEW YORK.

MISS JULIA C. EMERY, *Secretary.*

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## TO DIOCESAN OFFICERS.

THE November Conference of diocesan officers, with the general officers of the Woman's Auxiliary, will be held on Thursday the 19th, following noon-day prayers in the chapel.

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## THE QUIET DAY.

PRECEDING its anniversary service and the meeting of the Woman's Auxiliary to be held in Cincinnati during the week of the Missionary Council, a Quiet Day was held in Calvary Church, New York, on Saturday, October 24th. It was conducted by the Bishop-coadjutor of Tennessee, and opened with the Holy Communion at 7:30 A.M. Morning Prayer followed at 9; a second celebration at 10:30; Missionary prayers and hymns between 12 and 1; brief services at 3 and 4, and Evening Prayer at 5. At each service but the last Bishop Gailor made an address; speaking at 7:30 of the two aspects of the Holy Communion, emphasizing the share of the laity in the Priesthood of our Lord, and the communion one with another, and all with Him. At 9 he spoke on the basis of our confidence and trust in the power and love of God: confidence in political difficulties and national dangers; confidence amid the trials of the individual life; confidence in the hour of death, all gained by the realization of the true relationship between ourselves and God. At 10:30 the address was upon the hope and the glory of human life: the hope of a future illumined with the sight and knowledge of God; the glory of a present lived with a noble purpose, reaching constantly towards higher and holier ends, drawing ever nearer to the life of Christ in God. At 12 the Bishop's words took us back to those days when eleven obscure and unlearned men went forth to overturn the powers of the Roman world. To outward seeming it was impossible, but it *was done*. The faith and courage, the unrivalled conviction of those men accomplished this; and the same faith and courage, the same sure belief to-day can conquer the enemy, as strong and even more insidious and subtle now. This spirit is needed—the personal responsibility of the individual soul to God, in our missionary warfare; this first, rather than any gift of money.

At 3 o'clock the Bishop spoke upon the miracle of the loaves and fishes and our Lord's command to gather up the fragments: of our temptation to take advantage of God's kindness, to take all, and to give as little as possible; when we have many religious opportunities, to slight them; when we have many opportunities of doing for others, to despond if we fail to see results. The lesson of the miracle is to wait patiently, continue trying, make the most of every opportunity afforded; to give what we have to God: the young, their ambition, impulse, strength; the old, their trust gained by experience, and every fragment of their closing years. For those who have never tried, these last years give the time to try; for those who have tried and failed, they



give opportunity to try again. At 4 the Bishop dwelt upon the motive for sacrifice; the natural, universal longing for happiness, the varied and unsatisfying definitions of it; the real and sustaining enthusiasm in the joy of the Gospel, and the conviction that our life shall be perfected. This comes only from the Cross of Christ, and rests only on His claim of personal perfection and His call to us to be perfect likewise. He expects us to feel the joy of forgiveness, the joy of love: love of Him and of mankind, without the selfishness which would forever debar us from that joy. It is the serious thing that conquers, sacrifice that brings joy; Christ crucified and we crucified in Him that makes the sum of Christian life.

We trust that this slight effort to record briefly some of the thoughts of our Quiet Day, may help some who could not be present to share in its benefits. We owe to the rector of Calvary Parish the use of the church, so fitting in its grave and reverent aspect for the prayers and meditations of such a day. Members of the Auxiliary were ready to contribute the flowers and the voices that brightened the service, and two students of the General Theological Seminary gladly served as organists. Very simple refreshments were served in the Missions House from 1 to 3, and a goodly number took the opportunity to visit the Auxiliary room, and to spend some quiet time in the chapel.

It is impossible to tell how many different women were present during the day; possibly an average of 200 at the services, excepting those at 7:30 and 5. We noticed among them members of the Auxiliary from California, Central New York, Connecticut, East Carolina, Easton, Georgia, Long Island, Lexington, Newark, New Jersey, New York, North Carolina, Pennsylvania and Washington, and do not doubt that other branches were represented there. We feel that these will carry home to their different dioceses not only the new strength to be gained from such a day as this, but the impulse, where it has not been already given, to inaugurate such days among the women there.

The Auxiliary begins a new period of life with activities working at accelerated speed; its members need more than ever these intervals of retirement and prayer, these times of refreshment, and these words of counsel, to keep their minds balanced, their tempers pure, their wills conformed to His, who ever prays His Father in Heaven: "Thy will be done: Thy Kingdom come."

### THE HAND-BOOK.

THE first edition of the Hand-Book, prepared by Mrs. Twing, and issued just as she was leaving for a year's journeying, was of 1,500 copies. Of these 1,400 have found a ready sale at twenty-five cents each. The small number remaining are at the Auxiliary Room, and can be had on application and the payment of this small sum. We ask that those who have examined this little book will write us freely, suggesting additions that seem to them important, and naming any portion that they think might well be omitted from a second edition. Meanwhile we print, with pleasure, the following kindly words:

#### HAND-BOOK OF THE WOMAN'S AUXILIARY.

We owe a debt of gratitude to our Honorary Secretary, who has spent many months in gathering the material for this accurate and attractive little pamphlet. There has long been a pressing need for the information given here, in the record of the origin and growth of the Woman's Auxiliary, and therefore this statement of

fact, will (as the president of the Missouri Branch says), "be of value to us, all down our future." As a guide to our methods it cannot fail to be most useful, and its concise and systematic arrangement must recommend it to all who use it.

As a member of the Advisory Committee on Missionary Publications, which requested the compilation of the Hand-Book, I think I may venture to urge our diocesan officers to see that all parochial secretaries, and as far as possible all other Church workers, own copies for ready reference.

Doubtless there are some who will regret the omission of points of special interest to themselves, but a first edition must necessarily be in a way experimental, and it seems wise to have refrained from making it too large or too costly.

Let us give the little book a hearty welcome; among us all it surely ought to be a success.

(Signed)

H. F. GIRAUD,

Chairman Advisory Committee on Missionary Publications.

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#### FROM THE "CHURCH NEWS," MISSOURI.

This Hand-Book is significant evidence of the fact that the Woman's Auxiliary is a much greater force in the Church than most people are aware. Before we attempt to tell what it contains, we venture to suggest a criticism. It has too much permanent value, and should be used too constantly for reference, to be in such an ephemeral shape as a pamphlet. A neat cover would add much both to its dignity and its usefulness, and there are few who would mind the increased cost.

Mrs. Twing has exhausted everything knowable concerning the Woman's Auxiliary from the origin of its institution to the present time, and also given a complete summary of its systematic work. There is an historical sketch of the organization, in which are many things of singular interest; its intimate connection with the General Board of Missions, directions for forming branches, a complete guide to all the different methods of work, and a list of all the general and diocesan officers. Not only every member of working branches, but every woman in the Church should have a copy of this Hand-Book lying on her table by the side of the Church Almanac, as a ready reference for keeping up a clear knowledge of the mission work of the Church. In this little volume is compressed the full information systematically arranged, which every intelligent worker in the Woman's Auxiliary needs to have at hand.

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#### WORDS OF CHEER.

We print with great pleasure extracts from letters from missionaries and officers of the Auxiliary, received during a *hard year*, telling of sustained interest and of fresh endeavor. They are certainly a cheering augury for the year to come :

#### FROM MISSIONARIES.

I feel that we ought to do something for the Church outside the parish, in order to keep in touch with its life and its work. In order to do this, I must not press personal needs any stronger at present. We sent a small box to Western Colorado last year, and shall send a better one this fall. Thus while we receive for a time with one hand, we shall continue to give out with the other.—*Minnesota*.

I am making an effort toward the formation of a Missionary Class, and this, I think, will be a beginning on a sound basis, for with increased knowledge will come increased interest, and with increased interest should come a general increase in offerings.—*Western Texas*.

And now, while you are doing so much for us, I should like to try to get the ladies of our own parish to do something for some other missionary. They are able



to do it if I can work them up to the wish to do it: and I do not think that would be very difficult. So, if you will send me a statement of the needs of some brother, I will try what I can do. If I fail, I shall at least have made the trial. I cannot ask them to do this for me; but I *can* and *will* speak for some one else, and I feel pretty sure there will be a response.—*Milwaukee*.

Our Churchwomen have seen the necessity of supplying the church with altar linen and other articles for church use, and I would here note that the Daughters of the King are doing a good work in this way, by organizing the "Children of the King," where sewing and embroidery are taught the little girls. I would be thankful for a few designs and material for fancy work for them. Even the little boys have so caught the spirit, that the "Knights of the Order of St. Peter" have applied to St. Peter's Branch of the Woman's Auxiliary for assistance in the way of sewing utensils for their work. Their chief object is to have a sewing-class, and whatever work is done in clothing and embroidery, such will be sold and the money sent to the Domestic and Foreign Missionary Society.—*Southern Florida*.

#### FROM OFFICERS.

I am trying, with the aid of the vice-president, to visit as many parishes as possible, and to talk personally with the women and organize for the study of missions, if for nothing else. So many missions in Iowa feel so poor that they think it useless to form branches. We are accomplishing something, but mission work requires so much patience and a spirit which will not be discouraged, that it is very hard at times to feel that any good is resulting from one's efforts. I have planned a trip which will take me to twenty parishes, only five of which have organizations at present. I have the consent of every rector to present the matter to the ladies, and in many places the ladies themselves seem glad to have me come, so that I feel quite encouraged to believe some good will result.—*Iowa*.

The officers of the Milwaukee Branch are very much encouraged in the work. Our president and treasurer have been into several outlying missions, and the president, with her pointed and happy talks, is sure to convince the most sceptical of the importance of the work. More of the same kind of work is planned after this heated term.—*Milwaukee*.

I enclose two checks to be used to help avert the deficiency. That of \$15 is from the parochial branch of which I am president; the other, of \$10, is from my husband, and is to be marked as coming through the Woman's Auxiliary.

This little sum is the result of our extra summer meetings, which we have held with an average attendance of fifteen, mostly of those too busy to come very often in the winter. One very old, hard-working woman brought two dollars which she had saved in small sums ever since the spring, when our rector made an appeal for the Board. The whole fifteen was given spontaneously and in small sums from those who have not much to give. I do believe it will be blessed. We are all earnestly hoping and praying that the whole amount will be raised.

The interest in our branch has been greatly stimulated by six beautiful little missionary talks given to us by a young clergyman here. Then, since writing you, we had a delightful visit from Dr. Driggs. We gave him \$20, and wished it could have been more.

Later the same correspondent writes:

At our next meeting I am going to try to have some special exercises in honor of the twenty-fifth anniversary of the Woman's Auxiliary, and I would like so much to know how much the women gave to prevent the deficiency.

On account of the hundreds of young women who are here at college, there is a wonderful opportunity for Churchwomen to do missionary work, if we would

only realize it. At our last meeting I begged each member to make a strong effort to get one student to join us at least once during the season.—*Michigan*.

We have a new vice-president, and I think if she can visit the different stations near her home, and organize branches of the Auxiliary, much new life will be infused. I have furnished her with all the Auxiliary literature I had, and have asked her to make these visits, getting the people to work in some small way.

I visited the Salem Branch last week, and had a warm reception and a most delightful time. . . .

I was very much interested in the account of your deputation trip in a late SPIRIT OF MISSIONS. I am hoping to be able to go down to our Coos Bay Mission next month, to meet some of the women and tell them of the Auxiliary. I would like as soon as possible some of the pamphlets, "What is the Woman's Auxiliary?" "Hints and Suggestions," and such others as may be helpful to those who know nothing of the Auxiliary and its work.

Later this officer writes: The package of leaflets and the Hand-Book are here. The latter is just what every officer needs to have on her desk for ready reference. I have sent for five more, and hope, before long, to have *one*, at least, in every parish branch.—*Oregon*.

Our poor little weak branches in Southern Florida have kept up their meetings for prayer and study very faithfully throughout this exceptionally hot summer. Their offerings in money are, perforce, *very* small, but they are regular, and I know that in every case it is the fruit of self-denial. This training will, I trust, show its good effects when the good times come again, in liberal gifts.—*Southern Florida*.

I cannot close this letter without telling you how our "bread has come back to us." The first money raised by our branch was for Southern Florida, and the money was *earned* by the ladies, each one earning a dollar during Lent. All summer I had been trying to find a good woman to take charge of a Junior Branch. Week after week I would meet with the girls, but I could find no one willing to act as directress. Early in September, I decided to make one more effort. I called a meeting, and a number of girls came, but neither of the two ladies who had partly promised to meet with us. I was ready to tell the girls that it was no use, we would have to give it up, when a lady came in with her little daughter. She said the little girl had heard the notice for the meeting given out in church, and that she wished to come, as she had belonged to a similar society in her old home, but she did not like to come the *first* time alone, and insisted on her mother's coming with her. The lady was very much interested, and although a stranger, I was so pleasantly impressed, that I had no hesitation in asking her if she would be willing to meet with the girls in their weekly meetings. She said she would do what she could, and the Junior Branch was organized. After the girls were gone we had quite a visit, and imagine my surprise when she told me that she was from *Southern Florida*. She has proved a splendid directress, and the girls love her dearly, and the branch is growing in strength and numbers. Surely "with what measure ye mete, it shall be measured to you again."—*Spokane*.

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#### MISS MAILES.

It is a singularly infrequent thing for the Woman's Auxiliary to be called upon to mourn one of the women whom its members have known long in the Foreign Mission field, and loved to sustain there with their gifts.

On September 22d Miss Mary Mailes died at her mother's home in Everett, Massachusetts. She was born on the 4th of September, 1857, in St. John's, Newfoundland, baptized there in November of the same year, and confirmed by



Bishop Binney in St. Luke's Cathedral, Halifax, in 1875. In 1882 she removed to Boston, and did mission work there in connection with the Parish of the Good Shepherd. From childhood it was her desire to work among the heathen in some foreign land, and in 1884 she first went to Japan, where she worked until 1891. To say simply that she worked, expresses but poorly the enthusiastic devotion with which she labored, unsparing of herself in early years of homesickness and later years of ever growing affection for those for whom she toiled. In Osaka her chief work was the training of Bible-women, and we give her picture to-day as she appeared in those over-full and fruitful years, surrounded by some of the Christian women of Osaka.

Ill-health brought her home in 1891, and we well remember the untiring zeal that made her anxious to seize every opportunity to tell of the work and of



MISS MAILES AND CHRISTIAN WOMEN OF OSAKA.

its needs. The paper given with this brief and most imperfect sketch is one which she prepared at that time, and read at meetings which she attended.

In January, 1893, she returned to Japan, while yet unequal for the work to which she had hitherto been accustomed. She was transferred from Osaka to Tokyo, but it was not for long. In May of 1894 she was obliged to return home again. From that time to the summer of 1896 the struggle with illness was incessant. But through long months of anxious and weary waiting and endeavor, the hope burned within her that she should at last return to work. Even in June last, after the physician's verdict had been spoken, ignorant of the certainly approaching end, her thoughts were still busy with the time of her

return; and on her bed of extreme suffering her face would lighten with truly Heavenly tenderness at the thought of her dear ones in Japan.

When at last told that she could never return, the Heavenly light still lingered in the perfect resignation to the will of God, and in the thought that, though she might not go, she could still pray for those so dear to her heart.

On September 4th, her thirty-ninth birthday, she received her last Communion, and on the 22d was taken from her great pain to unknown rest and joy. The Auxiliary is richer for her example, and those who helped her in her work rejoice to-day in their every gift which sustained her in it.

## ADDRESS ON JAPAN.

BY MISS MARY MAILES.

You probably all know that the native name of Japan is *Nihon*, which means "the land of the rising sun." The work of the Church there is to make it really the land of the Sun of Righteousness, who shall arise with healing in His wings.

Japan is a beautiful country. I shall never forget my first impression when I arrived in Yokohama. It brought the tears to my eyes when I thought of all the people surrounded by such loveliness without the knowledge of the true God.

After a short stay in Tokyo, where the work is very interesting, I went on to Osaka, in which city my work lay. Osaka contains over three hundred and sixty-one thousand inhabitants. The number of heathen temples is about seven thousand. My work was entirely among women and children. Of course I labored under great disadvantage, not knowing the language, but I began at once to work with an interpreter. My work was giving Bible lessons and preparing candidates for Holy Baptism, in the meantime studying the language diligently to enable me to reach the people more quickly.

The language is very difficult, not having any grammar, and the spoken language and the book language are entirely different. The spoken language has three different forms, one for superiors, one for equals and one for inferiors. It is considered a great error to address one class of people in the language designed for another.

One woman with whom I came in contact was baptized, brought her children to Baptism, and, though now living in a part of the country where she has no Church privileges, is, both by her life and teaching, doing all in her power to lead others to Christ. People here, with all

their spiritual advantages, have no idea how hard it is to do as this woman is doing, surrounded as she is by heathen influences. I remember one of the first things the late Bishop Poole said to me was, "Beware of the deadening effects of heathenism."

One very interesting part of my work was visiting the out-stations. The mode of travelling is by jinrikisha, which is drawn by coolies. Travelling in the winter is very uncomfortable—it is so cold. One of the great discomforts in visiting the out-stations is that, at the hotels or Japanese tea-houses, as they are called, there is a lack of all which makes home home. In our own homes in the city of course we have conveniences, but you can imagine how impossible it would be to travel with bed, chair and table; consequently, in the tea-houses we are obliged to sit, sleep and eat on the floor, which is the custom throughout Japan. The heating arrangements in Japan are very slight. Of course in our own houses we have English grates, but even there are obliged to wear our wraps to keep warm. In a Japanese house, where the doors and windows are made of paper, the only heating apparatus is a bowl of charcoal with handles, so that it may be carried from room to room, and I mention, in passing, that the amount of charcoal is very small. It is contrary to Japanese etiquette to wear shoes in the house.

As a nation, the Japanese are very curious. The winter following my arrival, I visited one of the out-stations in company with Mr. (now Bishop) McKim. It was bitterly cold, and I was suffering from a sick headache, so I retired to a room to rest. I was the first foreign woman who had visited the place; the jinrikisha man



must have reported that I had arrived; the first thing I knew, a crowd had collected outside, and were making holes in the windows and doors to see me. Not feeling well, I objected, and asked for a screen and quiet, but it did no good, for they were determined to see me; so they came into the room and peeped around the screen. At last Mr. McKim came in, and said that I must show myself, so, taking off my wraps, I went out. They just said "Oh!" and stood and gazed, and then went quietly away. The Japanese are such a dark nation that any one who is at all light is a great wonder to them.

When I had been out about three years, my interpreter married a native Deacon, so I was thrown on my own resources. About a month after her marriage, I went to Gojo, where I made my first address in the Japanese language. I had an audience of between fifty and sixty. I was very much afraid that they would laugh at my Japanese, but they did not. I remained there several days, had three meetings every day, and also visited the people. I had a meeting for children every afternoon, and my helper, who was Kimura San, had one for women. In the evening I had classes for all. One afternoon two young boys asked several difficult questions which, from such young children, surprised me very much. I learned afterward that their father was a Buddhist priest, and I have no doubt that he told them to ask the questions.

We had visitors most of the time. One day the Japanese ladies called at twenty minutes to eleven; at dinner time I asked them to excuse me, as I had to prepare my dinner, thinking, of course, that they would go; but they informed me that they had had their dinner, which meant that they were going to stay all day.

Kimura San and I went to Takata, where we stayed three nights. The first night the Buddhist priests were so noisy that we were obliged to call in the police. My address was on sin and the need of a Saviour. The next morning I received a note from a young man who was present, in which he said if he could not save himself he did not want to be saved. Of course I did not pay any attention to the note. You may imagine my surprise at seeing him at both the other meetings. He is now a Christian, and also his family. He gave the land on which the church

is now built, and money toward the building. The Buddhist priests declared that the church should never be opened. They arranged for a meeting opposite; but the police said they must not, as the Christian church was to be opened that day. They were very angry, and threw stones, so that the windows were broken, for which some were put in prison. The church was opened in spite of the opposition, and the priests were so enraged that they went in a body to the nearest temple, and, taking the idol down, threw it on the ground and trampled on it, exclaiming, "You have given in to the Christians; you have given in to the Christians!" . . .

I was sent out particularly to work among women, and thought it best to train the native women for the work. Work among women can be done by women only. The Board built me a house where I could have the women live with me. I began with three, and at one time had thirteen. When I left I had six, all of whom have gone to the different out-stations to work. Our work is all in Japanese, as the girls understand no English. We rise at six, breakfast at seven, have prayers at 7:30, our work beginning at eight. Every afternoon from 3 to 5:30 we visit from house to house. Tuesday evenings we have a class in Church History; Wednesday evenings service at the church, and Friday evenings a meeting for women at the houses of the Christians. In the summer of 1889 the Christian women of the Church of the Holy Comforter formed themselves into a society, and promised to do all they could to bring others to Christ. Some were poor and could not give money; others were obliged to work during the week; but they all decided that they could spend a short time every day in prayer for the heathen, and that they could spend Sunday afternoons in going from house to house, telling of the love of Jesus, and urging people to go to church. They are working faithfully. One woman said to me, a short time before I left, "Please tell my sister not to go out Sunday afternoons when it rains; she is not strong." One rainy Sunday I tried to persuade her to stay at home, but she would not. It shows how much in earnest they are. Friday evenings we have prayers and instructions, and talk about the work. This encourages them. Each one gives what she can in money, which

is used to buy rice for the poor, so you see that they have the true missionary spirit.

My girls are very dear to me; they call me mother. The name of our home is "St. Mary's," but the Japanese call it "the home of peace," because the girls are so harmonious. . . .

Last year I went with Mr. McKim to a place called Uyeno. The house we have rented for a preaching place has an interesting history. Thirty years ago, when Christianity was a forbidden religion in Japan, those suspected of being Christians were shut up in stockades at night, but allowed to go out under guard during the day and pursue their ordinary avocations. There was one of these stockades at Uyeno. Among the Christians confined in it was a carpenter. This man, working in chains under police supervision, built the house we have rented from its heathen proprietor. The preaching place being too small, the largest theatre in town was rented; the door-keeper who took charge of the clogs said that there were more than twelve hundred present. While one of my girls was speaking, several men, who had evidently come for the purpose of disturbing the meeting, objected to what was said. This so thoroughly aroused the audience that it was almost impossible for the third speaker to go on. A man, a big burly fellow, who said that he received seventy *sen*, which is fifty cents of our money, and four quarts of whiskey from Buddhist priests for every Christian meeting he disturbed, was the ringleader. Certainly he earned his wages that night. It was dreadful; he said many vile things about our holy religion, and blasphemed the name of his Redeemer, and showered personal abuse upon the catechists, urging that they be killed as traitors to their country. The theatre was a perfect bedlam for some time, but the catechist stood bravely in his place until he had said all he had to say. The arrival of the police put an end to the disturbance. Afterward a number of men expressed their regret at the rudeness shown us. I think that the disturbance will work good in the end.

I was prepared to speak, but Mr. McKim thought that I had better not, on account of the noise. However, I saw that there was a good opening for work, and thought if I could get a house to suit I would live there for a time. A house was

found, and I went there with my girls. We were busy studying afternoons, and then we visited from house to house. The first Sunday there were forty children at the Sunday-school and a number of women, seven of whom were very much interested. Several Sundays we had sixty children. In Japan all bills are paid on the first day of the month, and, as the children collect the bills, they were unable to come on the first of February or March, so they begged us to have Sunday-school on Saturday, so that they should not miss their lessons. We were six months living in a Japanese house with paper windows and doors, and with no way of fastening them, yet we were never disturbed. Two men and a dear old lady received Baptism before we left, so you see out of the disturbance came good fruit.

I have already told you that we hold classes in different houses in the city. One day, as usual, we went to the house of one of our Christians and found, on our arrival, that her mother-in-law was ill and had come to stay with her. The old lady had been very unkind to Mrs. Kubo, and hated Christianity. When we entered the room, she pulled the quilt over her face, which is a token of disrespect. We took no notice of her being in the room, but went on as usual with our lesson. The next time we went, we talked to her, and afterward we went more frequently. She did not think that she was a sinner. One day she was very much impressed with what was said. She said, "I do believe, I do believe in my Christians' God," and expressed a wish to be baptized. She was baptized by Mr. McKim a day or two before she died. Some of the Japanese think that the Christians nail their dead to a cross. I don't know where they got the idea. After this woman died, the neighbors were very anxious to see how she was to be buried. They all came to the house, and when they saw her lying so peacefully in a nicely lined coffin that Mr. and Mrs. McKim had prepared for her, they were astonished.

We were not always received kindly. One woman gave us cushions to rest upon, and then went out of the house and left us alone. After waiting some time, we left the house. I did not allow this to discourage me, but continued to visit her. At last she received me very kindly, made tea for me, and on several occasions



went with me to church. I hope that she will become a Christian. My helper felt the first reception such an insult that I could never persuade her to go again.

Before I close, I want to tell you about a place away up in the mountains, some distance from Osaka, called Wakasa. A young man, a native of the place, came to Osaka to study, and became a Christian. After he became a Christian, he wrote to his parents about Christianity, and sent them a Bible. They became quite interested, and invited their neighbors in to study it with them. They did not understand what they read, so would write to the young man for explanations, and he did the best he could. At last they wrote saying that they wanted to be baptized. Mr. McKim and Mr. Page started for Wakasa. The journey was very difficult. When they arrived, they found nine persons ready for Baptism, and a preaching place rented. The next fall I went with Kimura San for the first time. We stayed there thirteen days, and had service every evening in different parts of the city, for the Christians were anxious that all should have a chance to hear the good news. We had an audience every evening of two or three hundred. In November, 1889, Kimura San went alone—I not being able to go for want of money. The work was promising, and sixteen received Baptism after her visit. While there she called on an old man and his daughter. The old man said, "You may talk to my daughter, but I am too old to listen to a new religion." She talked to his daughter, but he was in the room, and when leaving he asked her to come again. She called the next day, and while telling the story of the Cross the old man wept and said, "This is the religion for me." He and his daughter have been baptized, and he now goes from house to house telling of the love of Jesus.

Last September, Kimura San was again obliged to go alone. She gives a very interesting account of a woman who was a strong Buddhist. The year before, while Kimura San was there, she saw the old lady several times and talked with her. The old lady always said, "Your religion is very good;" nevertheless, she did not want to become a Christian, thinking her own religion better. When Kimura San

arrived last September, she found the old lady as strong a Buddhist as ever. She went frequently to see her, however, and at last the old lady said, "I want to believe in your God, but I cannot stop worshipping *O Toke San* (name of an idol), for that would be rude." Kimura San explained that it was not rude to stop worshipping idols. The next evening the old lady called on Kimura San, and said, "I want to worship the true God; teach me to pray." She put away her idols, and one day, while Kimura San was visiting her, she said, "I do not forget to pray to the true God." She is now an earnest Christian.

It is very hard to refuse these cries for help from the different out-stations, because we have no money for travelling. They often say to me, when I refuse to go, "Can't you write to America and get money?" At the risk of tiring you too much I must tell you one more story. The farmers' sons are sent to large cities to receive English education in the Christian schools. When they return home for their vacation, they are presented with an English Bible. A young man who had received a Bible was one day reading aloud, which is the custom in Japan. He was reading the twelfth verse of the seventh chapter of St. Matthew: "Whatsoever ye would that men should do to you, do ye even so to them." A woman who had been fishing, and who had caught a nice string of fish, was returning, and heard the words. She stopped and repeated them to herself, and said, "What queer words! If that is true, I ought to divide my fish with my neighbors." But she did not want to (the Japanese are a very selfish nation). However, she went to the boy and asked him what he was reading. He replied, "The Christians' book." She then asked if what he had read was true. He said yes; then said she, "I must divide my fish," and she did so. She afterward said that she had never felt so happy in her life. If Christian people were only as willing to share their money with their heathen neighbor, then would the prophecy of Esaias be fulfilled, "The people which sat in darkness saw a great light, and to them which sat in darkness—the region and shadow of death—light is sprung up."

# FINANCIAL.

Offerings are asked to sustain missions in twenty-one missionary jurisdictions and thirty-seven dioceses including missions to the Indians and to the Colored People in our land, as well as missions in China, Japan, Africa, Haiti and Greece—to pay the salaries of twenty-two Bishops and stipends to 1,300 missionary workers, and to support schools, hospitals and orphanages.

All things come of Thee, O Lord,  
And of Thine own have we given Thee.

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George C. Thomas, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

## ACKNOWLEDGMENTS.

The Treasurer of the Domestic and Foreign Missionary Society acknowledges the receipt of the following sums from September 1st, to October 1st, 1896 :

\* Lenten and Easter Offering.

### ALBANY—\$58.62

<i>Ilion</i> —St. Augustine's, Domestic and Foreign.....	2 01
<i>Lake Placid</i> —St. Eustace, Foreign.....	4 05
<i>Ogdensburg</i> —St. John's, Wo. Aux., General	40 00
<i>Port Henry</i> —Christ Church, Foreign,	
\$3.23; S. S., Domestic, \$1.75; Foreign,	
\$2.58.....	7 56
<i>Ticonderoga</i> —Church of the Cross, Mrs. A. H. Gesner, In Memoriam, General.....	5 00

### CENTRAL NEW YORK—\$13.57

<i>Binghamton</i> —Christ Church, Mrs. Quennell's class, Foreign.....	4 20
<i>New Berlin</i> —"I. H. N.," General.....	2 00
<i>Oxford</i> —St. Paul's, Domestic and Foreign.	7 37

### CHICAGO—\$50.00

<i>Chicago</i> —C. McLennan, Sp. for Bishop Ferguson, Africa.....	50 00
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### CONNECTICUT—\$106.03

<i>Hebron</i> —St. Peter's S. S.,* Domestic and Foreign.....	50
<i>Ridgefield</i> —St. Stephen's, Domestic, \$35; Foreign, \$40.....	75 00
<i>West Haven</i> —Christ Church, Seabury Chapter, Brotherhood of St. Andrew, General.....	7 80
<i>Windsor</i> —Grace Church, Domestic.....	22 73

### DELAWARE—\$3.09

<i>Georgetown</i> —St. Paul's, General.....	3 09
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### EASTON—\$40.96

<i>Cecil Co. (Elkton)</i> —Trinity Church, General.....	10 96
<i>Kent Co. (Chestertown)</i> —Emmanuel Church, Junior Aux., Sp. for support of "Bishop Lay" cot, St. Mary's Orphanage, Shanghai, China.....	20 00
<i>Queen Anne Co. (Centreville)</i> —St. Paul's, Junior Aux., Sp. for "Bishop Lay" cot, St. Mary's Orphanage, Shanghai, China.....	10 00

### FLORIDA—\$175.00

<i>Miscellaneous</i> —Branch Wo. Aux., Sp. for Southern Florida, \$150; Sp. for Brierley Memorial buildings, Cape Palmas, Africa, \$25.....	175 00
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### FOND DU LAC—\$4.63

<i>Waupaca</i> —St. Mark's, General.....	4 63
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### GEORGIA—\$25.00

<i>Frederica</i> —Christ Church, "A. J. P. D., Jr.," General.....	25 00
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### INDIANA—\$28.35

<i>Cannelton</i> —St. Luke's, for Deaf and Dumb missions.....	1 85
<i>Columbus</i> —Wo. Aux., Domestic.....	2 00
<i>Terre Haute</i> —St. Stephen's, Wo. Aux., General.....	8 00
<i>Miscellaneous</i> —Branch Wo. Aux., Sp. for Brierley Memorial buildings, Cape Palmas, Africa.....	16 50

### KANSAS—\$83.48

<i>Chanute</i> —Grace, General.....	8 48
<i>Topeka</i> —Bethany College, Wo. Aux., for "Bishop Vail" scholarship, St. Margaret's School, Tokyo, Japan, \$50; Sp. pledge for Brierley Memorial buildings, Cape Palmas, Africa, \$25.....	75 00

### LEXINGTON—\$2.50

<i>Harrodsburgh</i> —Mrs. A. D. Price Foreign...	2 50
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### LONG ISLAND—\$93.04

<i>Brooklyn</i> —Christ Church S. S., for Mexico	10 00
<i>Istip</i> —St. Mark's, Foreign.....	3 00
<i>Massapequa</i> —Grace, General.....	21 04
<i>Maspeth</i> —St. Saviour's, Indian.....	56 00
<i>Yaphank</i> —St. Andrew's, Domestic and Foreign.....	3 00

### LOS ANGELES—\$4.80

<i>San Diego</i> —St. Paul's, Wo. Aux., General..	4 80
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NOTE.—The items marked "Sp." are Specials, which do not aid the Board in meeting its appropriations. Wherever the abbreviation "Wo. Aux." precedes the amount, the offering is through a branch of the Woman's Auxiliary.



## LOUISIANA—\$5.00

*Givard*—A Member of the Wo. Aux., General..... 5 00

## MAINE—\$38.25

*Augusta*—St. Mark's, Domestic and Foreign..... 10 00  
*Portland*—St. Luke's Cathedral, General.. 28 25

## MARYLAND—\$54.84

*Anne Arundel Co. (Mt. Kendry)*—St. James', Foreign..... 2 09  
*Harford Co. (Emmorton)*—St. Mary's, General..... 2 00  
*Frederick Co. (Frederick)*—All Saints', five cent collections, Wo. Aux., Indian, \$10; Foreign, \$26.50; Mexico, \$7.25..... 43 75  
*Washington Co. (Hagerstown)*—St. John's, "M. C. F.," Colored..... 6 00  
 "F.," General..... 1 00

## MASSACHUSETTS—\$3,119.31

*Boston*—Miss E. F. Mason, Domestic..... 3,000 00  
*Gardner (West)*—St. Paul's, Foreign..... 12 00  
*Greenfield*—St. James', Domestic, \$21.96; Foreign, \$8.36..... 30 32  
*Hanover*—St. Andrew's, Domestic, \$26.99; Foreign, \$5..... 31 99  
*Plymouth*—Christ Church, General..... 25 00  
*Stockbridge*—St. Paul's, Colored..... 10 00  
*Taunton*—St. Thomas', "A Member," Wo. Aux., Sp. Christmas gifts for Japan, \$5; Sp. Christmas gifts for China, \$5... 10 00

## MICHIGAN—\$53.00

*Detroit*—St. John's, Wo. Aux., Sp. for Bishop Rowe, Alaska, \$10; Sp. for Bishop Talbot's Clergy Fund, Wyoming, \$5..... 15 00  
*Pontiac*—Zion, Wo. Aux., Sp. for Bishop Rowe, Alaska, \$5; Sp. for Bishop Graves, The Platte, \$5..... 10 00  
*Port Huron*—Grace, Wo. Aux., Sp. for Bishop Rowe, Alaska..... 5 00  
*Trenton*—St. Thomas', Wo. Aux., Sp. for Bishop Rowe, Alaska, \$2; Sp. for Diocese of Marquette, \$1..... 3 00  
*Miscellaneous*—Babies' Branch, Sp. for Mrs. Pott, Shanghai, China, \$5; Sp. for Miss Bull, Osaka, Japan, \$5; Sp. for Bishop Gray, Southern Florida, \$5; Sp. for medical work, Anvik, Alaska, \$5 20 00

## MINNESOTA—\$24.40

*Owatonna*—St. Paul's, General..... 9 40  
*Rushford*—Mr. H. M. Smith, for Miss Sabine's work, Anvik, Alaska..... 5 06  
*Miscellaneous*—Junior Aux., Sp. for Brierey Memorial buildings, Cape Palmas, Africa..... 10 00

## MISSISSIPPI—\$1 00

*Hermanville*—Mission, Foreign..... 25  
*Kosciusko*—Mrs. C. W. Richmond, General 75

## MISSOURI—\$10.85

*St. Louis*—Ascension, Domestic and Foreign..... 10 85

## NEWARK—\$60.00

*Morristown*—St. Peter's S. S., for "St. Peter's" scholarship, St. John's School, South Dakota..... 60 00

## NEW HAMPSHIRE—\$35.88

*Charlestown*—St. Luke's, Domestic and Foreign..... 3 18  
*Concord*—St. Paul's School, General..... 32 70

## NEW JERSEY—\$205.80

*Beverly*—St. Stephen's, Domestic, \$15; Foreign, \$16..... 31 00  
*Elizabeth*—"A Friend," Domestic..... 25 00  
*Helmetta*—St. George's Memorial, Colored 7 80

*Long Branch*—St. James', Wo. Aux., Sp. for Bishop Talbot, for Clergy Fund, \$1; for St. Margaret's School, \$1..... 2 00  
*Plainfield*—"A Friend," General..... 100 00  
*Princeton*—Trinity Church, Woman's Missionary Society, for "Louise C. Tut-hill" scholarship, St. Mary's Hall, Shanghai, China..... 40 00

## NEW YORK—\$609.30

*Haverstraw*—Trinity Church, Domestic... 4 25  
*Irvington-on-Hudson*—St. Barnabas', Foreign..... 2 00  
*Mamaroneck*—St. Thomas', Wo. Aux., General (of which Junior Branch, \$25)... 125 00  
*Morrisania*—St. Ann's S. S., Wo. Aux., Sp. for "St. Ann's" crib, St. Mary's Orphanage, Shanghai, China..... 30 00  
*Mount Vernon*—Ascension, Wo. Aux., for travelling expenses of Miss Drake, Africa..... 3 00  
*New Rochelle*—Trinity Church, Missionary Society, Wo. Aux., Sp. for Rev. Y. K. Yen, for church building in China.... 50 00  
*New York*—Archangel, General..... 3 00  
 Grace, Mrs. G. Z. Gray, toward travelling expenses of Rev. Mr. Forrester, Mexico Holy Apostles', Wo. Aux., Sp. for Domestic Contingent Fund..... 5 00  
 St. Luke's Hospital, General..... 27 05  
 St. Thomas, "A Member," General..... 10 00  
 Trinity Chapel, Sp. for St. Augustine's Mission, Galveston, Texas..... 25 00  
 "A Friend," Colored..... 30 00  
 "A Friend," Wo. Aux., Sp. for Domestic Contingent Fund..... 25 00  
 "A Friend," Wo. Aux., Sp. for Domestic Contingent Fund..... 10 00  
 Mrs. Lindsay Fairfax, Wo. Aux., for St. Thomas' Day-school, Wuchang, China. 25 00  
*Pearl River*—Helen M. Mackenzie, General. 1 00  
*Tuxedo*—St. Mary's, Wo. Aux. (of which St. Greenough, \$10; Mrs. James Kent, \$5; Rev. G. G. Merrill, \$5), for travelling expenses of Miss Drake, missionary to Africa..... 20 00  
*Yonkers*—Mrs. Ewing, Wo. Aux., Sp. for Miss Marston's work in India..... 50 00  
*Miscellaneous*—"M. A. S." General..... 20 00  
 Rev. G. Hammarsköld, General..... 9 00  
 Mrs. Christopher Wolfe, Wo. Aux., for travelling expenses of Miss Drake, Africa..... 10 00  
 "A Friend," Wo. Aux., Sp. for Domestic Contingent Fund..... 25 00

## NORTH CAROLINA—\$22.53

*Chapel Hill*—Chapel of the Cross, "One who loves the Missionary Cause," Wo. Aux., General..... 5 00  
*Greensboro*—St. Barnabas' S. S., General.. 6 28  
*Salisbury*—St. Luke's, General..... 11 25

## OHIO—\$66.95

*Cleveland*—St. Paul's, Wo. Aux., for "Julia Bedell" scholarship, \$10; "Gregory T. Bedell" scholarship, \$10, both in St. John's College, Shanghai, China..... 20 00  
*Cuyahoga Falls*—St. John's Wo. Aux., Domestic..... 5 00  
*East Cleveland*—St. Paul's, Indian..... 2 20  
*Mt. Vernon*—St. Paul's, Wo. Aux., for "Gregory T. Bedell" scholarship, St. John's College, Shanghai, China..... 10 00  
*Toledo*—Trinity Church, Domestic..... 29 75

## OREGON—\$2.90

*Astoria*—Grace, Junior Aux., for salary of Rev. H. Forrester, Mexico..... 2 90

## PENNSYLVANIA—\$239.57

*Buckingham*—Miss S. Carpenter, General.. 2 00  
*Philadelphia*—Holy Trinity Church, "A Member," for "Paulo Post" (In Memoriam) scholarship, St. Mary's School, South Dakota..... 60 00

(Port Richmond)—Church of the Messiah, General.....		20 92	St. Luke's, Junior Aux., for "David Livingstone" (Advanced) scholarship, St. John's Mission, Cape Mount, Africa	15 00
(Germantown)—St. Luke's, Indian. \$37.65; S. S., for "Albra Wadleigh" scholarship, St. Paul's School, South Dakota, \$60		97 65	Tonawanda—St. James', Wo. Aux., Sp. for scholarship, King Hall, Washington, D. C.....	5 00
("Germantown)—H. Welsh, General.....		10 00	Miscellaneous—Junior Aux., Sp. for Miss Carter's Emergency Fund, \$25; from a special fund and cash on hand, Wo. Aux., Sp. for scholarship, King Hall, Washington, D. C., \$8; Sp. for Bishop Gray's Indian work, Southern Florida, \$19.50; Sp. for Brierley Memorial buildings, Cape Palmas, Africa, \$6.75.....	59 25
("C. H. S.," General.....		10 00	ALASKA—\$2.25	
Wayne—St. Mary's S. S., for "T. K. Conrad Memorial" scholarship, Trinity Divinity and Catechetical School, Tokyo, Japan.....		35 00	Anvik—Christ Church, Junior Aux., Sp. for Brierley Memorial buildings, Cape Palmas, Africa.....	2 25
Miscellaneous—Through Foreign Committee, Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund.....		4 00	ASHEVILLE—\$3.06	
PITTSBURGH—\$1.54			Grace—Grace Chapel, Wo. Aux., General..	2 40
Washington—Trinity Church S. S., for Alaska.....		1 54	Franklin—St. Cyprian's, Domestic and Foreign.....	66
QUINCY—\$2.00			NEVADA AND UTAH—\$15.45	
Peoria—J. A. and N. Dickinson, General...		2 00	Nevada.	
RHODE ISLAND—\$63.04			Gold Hill—St. John's, General.....	7 25
Providence—Church of the Redeemer S. S., General.....		3 04	Virginia City—St. Paul's, General.....	8 20
St. John's S. S., for "St. John's S. S." scholarship, St. Mary's School, South Dakota.....		60 00	NORTH DAKOTA—\$22.61	
SOUTHERN VIRGINIA—\$61.00			Bismarck—St. George's, General.....	5 45
Dinwiddie Co. (Petersburg)—St. Paul's, Foreign.....		35 00	Buffalo—Calvary, General.....	7 30
Elizabeth City Co. (Hampton)—St. John's, Domestic, \$16; Foreign, \$10.....		26 00	Larimore—Mission, Domestic.....	1 90
SPRINGFIELD—\$27.00			Mandan—Christ Church, General.....	4 76
Cairo—Mrs. Anna E. Safford, Wo. Aux., Sp. for Bishop Gray, Southern Florida.		25 00	Mayville—Calvary, General.....	3 20
Champaign—Emmanuel Church, General..		2 00	OKLAHOMA AND INDIAN TERRITORY—\$11.25	
TENNESSEE—\$5.00			Oklahoma City—St. Paul's, \$8.75, S. S., \$2.50, General.....	11 25
Memphis—Bishop Otey Chapter of St. Andrew's Brotherhood, General.....		5 00	SOUTH DAKOTA—\$59.14	
VERMONT—\$50.00			Crow Creek Agency—Christ Church, Wo. Aux., Foreign.....	3 96
Through Wo. Aux., Vermont Sunday-schools, \$42.73, Junior Aux., \$7.27, Sp. for Brierley Memorial buildings, Cape Palmas, Africa.....		50 00	St. John Baptist, Wo. Aux., Sp. for St. Mary's Orphanage, Shanghai, China...	10 00
VIRGINIA—\$55.00			St. Peter's, Wo. Aux., Sp. for St. Mary's Orphanage, Shanghai, China.....	1 25
Albemarle Co. (Cismon)—Grace, Junior Aux., for "Page Lewis" scholarship, St. Paul's College, Tokyo, Japan.....		40 00	Pierre—Trinity Church, General.....	1 50
Fauquier Co. (The Plains)—Trinity Church, for China.....		15 00	Sioux Falls—All Saints', "A Member," General.....	20 00
WASHINGTON—\$100.00			Calvary, General.....	22 43
Washington (D. C.)—Mr. and Mrs. H. E. Pellew, Sp. for Colored work.....		100 00	WESTERN TEXAS—\$5.30	
WESTERN NEW YORK—\$105.25			Del Rio—St. James' S. S.,* General.....	4 30
Avon—Zion, Wo. Aux., for salary of Miss Francis, South Dakota.....		5 00	San Antonio—St. Mark's, Mrs. Austin, Wo. Aux., General.....	1 00
Hammondsport—St. James', Wo. Aux., Sp. for Bishop Gray's Indian work, Southern Florida, \$3; Sp. for scholarship, King Hall, Washington, D. C., \$3.....		6 00	MISCELLANEOUS—\$3,082.00	
North Tonawanda—St. Mark's, Wo. Aux., for salary of Miss Francis, South Dakota.....		5 00	"Cash," General.....	3,000 00
Rochester—Christ Church, Wo. Aux., for salary of Miss Francis, South Dakota, \$6.50; Sp. for scholarship, King Hall, Washington, D. C., \$3.50.....		10 00	From gift of Mrs. St. George T. Campbell, Philadelphia, Pa., for "Virginia" scholarship, St. John's School, South Dakota.....	60 00
			Dividend, Domestic.....	15 00
			"A Friend," General.....	5 00
			"Communicant," Domestic and Foreign..	2 00
			FOREIGN—\$2.00	
			China, Shanghai—St. Mary's Hall, Wo. Aux., Sp. for support of St. Mary's Day school, China.....	2 00
			Receipts for the month.....	\$8,911 54